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WORSHIPPING THE HOST IN THE PLAZA OF SANTIAGO, CHILE.

A Roman Catholic ceremony, essentially idolatrous in character. In the photograph, priests and altar boys may be seen in the foreground, while in the background are women wearing the Chilean manta. The general public are in the distance.

THE

MISSIONARY REVIEW OF THE WORLD.*

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MIRACLES OF MISSIONS.

THE STORY OF THE FOUNDING OF THE BAROTSI MISSION.†

BY THE EDITOR IN CHIEF.

Among all the narratives of missionary labor in the last half-century, few are more worthy of a permanent memorial than what is known as the "Banyaï Mission," which eventually led to the founding of the Barotsi Mission, and which was not only undertaken, but planned by the native Christians of Basutoland. Our friend, M. Coillard, of the French mission, emphatically says that if Africa is ever to be evangelized, it must be done by her own children. This is the testimony of all missionaries, and of its truth the attempt of the native Christians of the Basuto country is both an argument and an illustration.

Three French missionaries came to Basutoland more than sixty-five years ago, in 1833, and among them the name of M. Arbousset stands out conspicuous. M. Coillard says of him, that "he belonged to the race of giants, whose exploits in the first half of the century have shed such luster on African missions." He possest two gifts of great importance to his work. First, the gift of evangelizing, and second, the gift of *communicating his own zeal* to those who were brought to Christ through his instrumentality. It is very noticeable that a large proportion of his congregations and converts were men, and that each of them, according to his own measure of capacity, took a share in the active propagation of the Gospel. M. Arbousset was accustomed to send his catechists on excursions to spend an indefinite time among the people in the country now known as the Transvaal. Some of these traveling catechists had, before their conversion, been noted warriors, and had made depredations upon the same tribes to

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

† We here condense an account which is beautifully set before us in that most readable book of M. Coillard, "On the Threshold of Central Africa."

whom now they bore the Gospel of peace, as a kind of atonement for previous acts of violence. In 1863 one of these, Isaiah Seeley, went with the sanction of all the missionaries. He was a man of much intelligence and strength of character, and spoke French and English as well as several native languages, and had no little knowledge of the healing art. He spent several years evangelizing certain tribes, among whom the Berlin Society of Missions has since been laboring successfully, and many of whom being accustomed to pass through Basutoland, going to and from Cape Colony, had seen something of the benefits of Christian missions, so that their chiefs became desirous of permanent stations in their own country. The wars between the Orange Free State and the Basutoland checkt this evangelizing movement.

In 1865 all the French Protestant missionaries were driven out of the country, the only exception being at Thabe Bossiou, which the Boers had not been able to occupy. Armed men brought wagons to the door of M. Coillard, and carried the missionaries off in such haste, that his wife had not even time to take her bread out of the oven; and with heavy hearts they left, the church-bell, which they carried with them, sounding all along the road a kind of funeral knell. The commandant, who happened to be a personal friend of M. Coillard, tried to cheer them up, but could encourage them with no hope of their return. He said, "Make the best of it and leave nothing behind you, for you will never come back here;" but the Divine Master had decreed otherwise, for in 1868 Basutoland became a British colony, and they did go back, having meanwhile gained a knowledge of the Zulu language, which was in later days to prove of great service.

God makes the wrath of man to praise Him. During this banishment of their pastors from the Basutoland, these native Christians so awoke and arose to a sense of their individual duty and responsibility, that with rare zeal they gave themselves up to the preaching of the Gospel. So large were the results, that, on the return of the missionaries, instead of finding their work in a state of decay, they found the community completely transformed, and, instead of a desert, a well-watered garden. It was plain to them that the first thing to be done was to give compactness and solidity to this movement by a more thorough organization. They therefore chose those native Christians who seemed to be most capable and most worthy, and placed them at different points as evangelists, covering Basutoland with a network of stations, which have gone on multiplying ever since year by year.

And now came the next and most natural step—the Christian life of these native disciples having grown so strong, they desired to spread the name of Jesus in the regions beyond. The tree had so grown as to bear fruit after its own kind. M. Mabille, who had suc-

ceeded Arbousset, encouraged this missionary movement. These native disciples yearned to send catechists to other heathen tribes, and not only to *send* but to *equip and maintain* them; and thus the Banyaï expedition was born. The question was—In what direction should these efforts be made? M. Mabille, accompanied by M. Berthoud, went on an exploring tour in the extreme north of the Transvaal, and left the Basuto catechist among the Magivamba tribe, where others afterward joined them, and where a work of perseverance and devotion has been carried forward with much fruitfulness. A year or two later, one of the leaders of the Basuto catechists—Asher by name—undertook a missionary exploration in Banyaï with three others. He was a very remarkable man, had the spirit of a true pioneer, and was not easily to be hindered or turned back. He gave as his report that three of the great chiefs gave glad and full assent to the coming of the missionaries, and had even chosen sites for the stations. He said that some of the Banyaïs had found a striking analogy in the Gospel message to one of their old traditions — that the son of one of their great chiefs had mysteriously disappeared, and that every tenth day must be observed in his memory until he should come back.

When, in 1875, Asher came back to Basutoland, his report fanned the zeal of his fellow native Christians into a flame. He was full of Apostolic devotion. Said he, "Why could I not cut off my arms and legs and make every limb of mine a missionary to these poor Banyaïs? His addresses had an electric effect. At one memorial meeting an old man rose and said, "We have had enough of talking, let us *do* something," and going up to the communion table, he laid upon it a half crown; the whole assembly followed this example, and the movement spread to other stations. On one communion day men, women, and children, and even babes at their mother's breast, gathered round the table to lay upon it their consecrated offerings, and in a very short time £500 was raised among these native converts in cash, without counting numbers of cattle, great and small. The Missionary Conference could no longer hesitate, and the mission was unanimously determined upon. The money and the men were at once found, and four men were chosen, who prepared to start with their families.

God has His set time for blessing, and while these events were taking place, Major Malan, whose name is so fragrant in Britain and in South Africa, the grandson of Cæsar Malan of Geneva, and a man who had resigned his commission in the British Army that he might more completely serve the Captain of our salvation, had undertaken a tour among the South African missions, and his coming to Basutoland was the signal for a fresh reviving. Even to M. Mabille and M. Coillard it proved more than a spiritual feast, a revelation. M. Coillard says they "had a vision of the Lord." It seemed to them that they had never given themselves up to God, and did not even know the

A. B. C. of renunciation; and they saw that a true and full consecration is not a mere doctrine, nor yet a single isolated act, but the fabric, the very principle of life. One day in crossing the river Kei, and climbing the slope, in obedience to an impulse that was irresistible, he says, "We all three sprang from our horses, knelt in the shadow of a bush I still see before me, and, taking ourselves as witnesses, offered ourselves individually to the Lord for the new mission—an act of deep solemnity which made us all brothers in arms. Immediately we remounted, Major Malan spurred his horse, gallopt up the hill and called out, 'Three soldiers ready to conquer Africa.' This markt a new era in our Christian life, and was, so far as we were concerned, the true origin of the Barotsi Mission."

The history of this mission we can not here trace. It had its trials, but amid them all there was exemplified the perseverance of the saints. A few facts only may be added to make this brief sketch complete. In the autumn of 1875, the Banyaï expedition was preparing to start. It was at first intended to send the native missionaries alone, but the Transvaal government opposed this, on the ground that the Basuto natives going as foreigners among the Banyaï, might stir up trouble on their northern frontiers. It seemed necessary that one of the missionaries should escort them, and it was finally determined that this representative should be M. Diertelen, a newly arrived missionary, young, unmarried, and as yet not located, whose character, gifts, and consecration inspired great confidence.

In 1876, at the General Synod, 78 delegates, besides missionaries and catechists, represented the various congregations, and subscriptions brought from a wider constituency emphasized their messages of encouragement and affection. Even heathen chiefs could not remain indifferent to such a demonstration, and the British authorities of the country brought also their congratulations and good wishes. It seemed as tho God had opened the way, and after many deeply impressive meetings, M. Diertelen and his four companions with their families, were affectionately sent forth as pioneers, and commended to the keeping of the Lord. The very place of farewell was one from which in previous days cannibals had gone forth to scour the country, and from which had gone the head of his clan, the chief Sebetoane, to found the Makololo kingdom on the Upper Zambesi. Survivors of those former days were present to see their fellow-countrymen sent forth by their native Christians with their free-will offerings on a mission of peace. It was an object lesson that carried a convincing power with it.

As we have said, trials awaited the founding of the new mission. Scarcely a month later, the expedition came to an abrupt end in the prison of a civilized and Christian state. These pioneers were arrested, taken to Pretoria, and imprisoned, accused of carrying contraband,

and heavily fined, but afterward releast. This persecution proved to be the work of a small political clique, hostile to foreign missions, but it put a check upon the movement. Nevertheless the enterprise was not abandoned, and the Transvaal government managed to let the missionaries know indirectly, that they would place no obstacle in the way of a new expedition, provided that certain conditions and formalities were observed. Difficulties were met cheerfully and heroically—difficulties that can only be appreciated by those who read the 650 pages of M. Coillard's remarkable narrative, in which he says that notwithstanding all the trials, dangers, and disappointments of their work, God never left them for an hour without the consolation of His promises and His presence. We have seldom found any book that contains more evidence of moral heroism and undiscouraged faith, than this narrative.

We desire emphatically to lay stress upon the one fact that this mission sprang spontaneously from the religious life of the native Christians of Basutoland. And the disposition which was exhibited by these native disciples puts to shame the churches of Christ in Christian lands. When, for instance, in 1883, M. Coillard preacht at the church of M. Mabille, the latter said to him as he entered the pulpit: "Speak, and the Lord bless thee, and if the best of my catechists responds to your appeal, I give him gladly." When the service was ended, he said: "Yes, Coillard, God *has* askt for my best catechist. I did not expect it, but he shall go." And from that time forth the evangelists of the Zambesi mission were recruited almost altogether from his church or Bible school.

We have taken pains to sketch the outlines of this remarkable missionary story, because it illustrates to such a degree, first, the blessed results which follow missions even among the tribes of the Dark Continent; and secondly, the method in which Africa is finally to hear the Gospel. The work of the missionaries from other lands is only that of pioneers, and its province is to develop a native church with a native ministry. When this preliminary stage has been reacht and accomplisht, the work of Africa's evangelization may safely be left to the Africans themselves; and then that great problem which it has been so difficult to solve—"What shall we do in the face of the fatal African fever?"—will have been effectually and finally solved. But there must be, meanwhile, an experience of self-sacrifice, and lives must be laid down and become the seed of the Kingdom in the soil of Africa. And so our Lord's words shall have a wider fulfilment:

"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

May the Church of Jesus Christ be found equal to the sacrifice!

THE RELIGIOUS CONDITION OF CHILE, S. A.

BY REV. JOHN M. ALLIS, D.D., SANTIAGO, CHILE.
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Chile, like all the republics of South America, has been for three centuries under the influence of Romanism. When independence was secured in 1810, the priests had an article inserted in the constitution of the new nation, making Romanism the state religion. The president is required to swear to protect the Church, when he takes the oath of office. The government pays the salaries of all regular church functionaries from archbishop down to the humblest priest. The government has veto power in the nomination of men to fill these various posts. Churches are built, and church repairs are made from the public exchequer. Appropriations are made by the government to carry on mission work among the Araucanians and the wild tribes on either side of the Straits of Magellan.

By the article of the constitution, making Romanism the state religion, all other forms of faith are excluded. But several years ago an interpretating law was past, which permitted other faiths to hold services in private houses or rooms. Under this permission church buildings may be erected in any part of Chile, for the above law only considers those church buildings public, which are owned and maintained by the government.

A large number of monastic orders are represented in Chile, Dominicans, Capuchins, Franciscans, and others. There are a large number of nunneries, as the nunneries of the Sacred Heart, of the Sacred Blood, of the Holy Visitation. There are various orders of Sisters of Charity. These have in charge many of the public hospitals. The monasteries are possessors of large wealth, consisting of farms, which they rent or work through agents, of real estate in the cities, and of other forms of property. Some of these monasteries own entire blocks, and others several blocks of valuable property. Some of the nunneries are also well provided for in this respect.

One nunnery has an entire block of three stories near the center of the city of Santiago, the lower story of which is composed entirely of stores, which rent at a good price. Other nunneries depend on the contributions of friends. When the larder is empty they toll a bell, and some good Samaritan responds. Some of these nunneries receive little children, mainly babies, and care for them; most of the little wards are illegitimate. Others have girls' schools, others do fine fancy work for patrons. One has a complete bindery. There is one very wealthy nunnery which is to high-minded Romanists quite a scandal. It deals principally with a wealthy clientage, providing for unmarried ladies in trouble. Ladies can enter the infirmary of this nunnery

veiled, not in innocency, but veiled to hide their identity and to cover their shame. These victims of men of the upper classes, and of the immaculate priesthood, are duly cared for, and in due time return to their homes *as from a visit to the country,* but really from the highest act of womanhood, leaving their innocent offspring in the hands of the nuns, while they continue to figure as *beatas* of the first water, and their paramour has only to pay the bills, and continue to pass as a first-class gentlemen, or as a holy specimen of the sacerdotal order. Before this nunnery was remodeled there was a revolving cylinder in the front door, in which women might deposit the fruit of their illicit love and depart unknown, but somehow there was always some one present to prevent the depositing of the children of a *poor* unfortunate. This institution is high-toned and is only for the well-to-do who can pay well.

ARAUCANIAN WOMEN OF CHILE.

Chile has for three hundred years been almost entirely under the religious supervision of the Roman Catholic Church. This work has been well done along Romish lines, and the holy father on the Tiber may take a Romish pride in the result. That is to say, about as little as was possible was done for the general education of the people, it was a common sentiment among the priests that the people did not need education, and should know only enough to obey the priests; much less was there any need that women should be educated. While public sentiment has greatly changed on this matter, there are many yet who suppose that a woman's education should end at about sixteen, and that the more important matters are, art, music, fancy work, and a knowledge of polite requirements, dancing, flirtation, and the opera.

Of late years, however, there has been a decided change all along these lines. About 40 or 50 years ago, there began to be a larger communication with the outside world. Men began to feel that something should be done to repair the neglect of the church and that a people to be really strong needed to be enlightened. Up to that time the education of the people had been in the hands of the priests and monks, and the larger part of this education was in the catechism and in dogmas of the church.

To start an extensive movement would naturally be to antagonize

the church, but this did not stop the movement. The university was organized with law and medical departments, and gradually from this center there was developt a very creditable public-school system. The first years were a series of experiments. The church was appeased by having priests teach religion, and have a part in the examinations. During the last ten years German methods of instruction have been introduced, and the religious element has almost entirely disappeared. The Romanists have started their own university, and the church and state seem to be veering apart in the matter of instruction. The monks' and nuns' schools have been obliged to make decided improvements. Private parties have entered the field, and the two principal missions have a goodly number of evangelistic schools. The priests fight the so-called godless public school, and express their ire against the best schools of the country, where the Gospel in its purity is plainly taught.

Through the influence of this awakening, aided by evangelical influences, the people have begun to doubt the immaculateness of the dominant church, and have come to feel, to a very great extent, that the institution exists mainly for itself, and it is freely affirmed that the church is only a business enterprise.

Many have boldly left the communion of their fathers, and have thus formed a very attractive field for rationalistic and materialistic teachings. Freethinking has multiplied, and many have accepted the teachings of Compte. Liberalism has grown till it is the strongest party in politics, and were it not for personal ambition, it might control the public affairs of this republic. Should the radical and liberal elements combine, it would not be long before the fifth article of the constitution would be repealed, and the church and the state be separated. Indeed, under Balmaceda a law to authorize this separation did pass two successive congresses, and needed but to pass the third to alter the constitution. But owing to certain mysterious dealings between Balmaceda and the pope, the vote in the third congress, which would have made the measure a law, was in the negative. So by papal influence the great step in advance was not taken. The continued growth of liberalism has so modified public opinion that there is freedom of worship and of evangelistic propaganda in all Chile.

It may be said that this new liberal and free-thinking element are not so cut off from the church of their fathers, that they dispense with religious forms when needed. In cases of marriages, baptisms, and funerals, they usually yield to certain family and public opinion, and call the priests. There are, however, many funerals at which there is not the slightest vestige of religious ceremony, or reference to anything remotely religious. The most is an address of eulogy for the dead, and of sympathy for the living, but with no conception of

the supreme value of a Divine Comforter, or of a well-defined hope based on a Divine promise.

Spiritism has secured adherents in some quarters, and as the Bible is taken as part basis for this error, the spiritists are in some places called evangelicals, but their teachings and life do not harmonize very closely with evangelical principles.

CHRISTIAN MISSIONS IN CHILE.

Since the first attempts to preach the Gospel in Chile, there have been great and hopeful changes. The first preaching was to the members of English-speaking colonies. When Dr. David Trumbull came to Valparaiso, more than a half century ago, there was quite a goodly number of American and British residents in that city. The American element has not increast much, but the British portion has

SCENE IN A FISHING VILLAGE, CHILE, SOUTH AMERICA.
A Roman Catholic shrine is in the foreground and the fishing nets hang near by. Below the cross is a box to which the village priest holds the key, and in which fishermen place offerings to the Virgin Mary, according to the size of their day's catch.

grown till there are about 3,000, and for their use are two self-sustaining churches, a Union church, and an Anglican church. Within a few years there has been built a church for English-speaking Romanists, of which there are quite a number. From the earlier attempts to reach English-speaking colonies, there has extended a wide work among the native Chileans. The American Christian and Foreign Union was the first society that began direct work among the Chileans. About 20 years ago this society transferred its work to the American Presbyterian Church, which body has continued the work until now, extending it throughout all Chile. This work is wholly in Spanish, and consists of churches, schools, distribution of tracts and periodicals, itinerating, etc.

The Taylor Mission came to the coast about 20 years ago, and started a series of English schools and English churches in several

places along the coast. Of late this work has been extended to the native population, both in the schools and in church work. This Taylor Mission is now a part of the regular missionary work of the Methodist Church.

A few years ago missionaries came from England to work among the Araucanians. The writer has not been able to secure any facts as to what success they are having. Last year a representative of the Evangelical Alliance came to Chile, and has begun work in the region of Valdivia, in the south.

The Seventh-day Baptists from Battle Creek, Mich., have representatives in Chile. They announce themselves as from London and San Francisco, which sounds better than from the former place. The peculiar ideas which they advance, and which form the staple of their preaching, make progress somewhat difficult. They give emphasis to feet washing, as a part of the rite of the Lord's Supper. They hold to soul sleeping, and follow the old Judaistic practice of observing Saturday as the rest-day, and insist on not eating pork. They also require immersion, and laymen are permitted to administer the rite. These brethren turn their attention to church members and adherents, and seek to make proselytes rather than work in new fields.

In the matter of Bible distribution, the Presbyterian Mission cooperates with the Valparaiso Bible Society, which is auxiliary to the American Bible Society, and to the British and Foreign Bible Society. In 1897 the Valparaiso Bible Society sold 1,966 Bibles, 1,444 New Testaments, and 1,306 portions, 4,716 in all, together with 7,903 other religious books; a total of 12,619 volumes. These have been scattered from one end of Chile to the other.

The missions do itinerating work in newer places, sometimes taking a magic lantern along. Attentive groups can be gathered anywhere, and there is seldom any interruption except from persons under the influence of liquor. There are a few places where priestly influence is such that organized effort is made to break up the meetings, but the police are ready to afford protection. There has been an extensive use of the press; papers, pamphlets, books, and tracts have been printed. The Methodist Mission has an extensive printing plant, which not only enables them to do Gospel printing at low rates, but which has been a source of good income to help sustain their preachers who are at work among the Chileans. The periodicals are scattered all over Chile, and reach many localities where the missionaries can not go.

Quite a number of schools for primary, secondary, and higher education, have been establisht. In these schools the Bible is a text book, and the students who go out from these schools are either Christians or are so imbued with the broader and truer teachings, that they form a growing and influential element in the changing of public opinion, and in preparing the way for a larger reception of the Gospel. The formation of churches, of Sunday-schools, and of societies for the development of the youth in piety and activity, claim the principal attention of missionaries not engaged in school work.

The churches are principally among the poor, who can contribute but little to the support of the pastors. The upper classes are more inaccessible. Even if sufficiently interested to look into the services, the well-to-do do not care to identify themselves with the work, for the majority of those who come are of the lower classes. Yet the eyes of the rich are being opened, and they are beginning to feel that something must be done to save the people.

The development of a deep spiritual life is exceedingly difficult. The teaching and practice of Romanism have about destroyed conscience. It is very hard to make the people see that they are lost sinners, and genuine conviction of sin is not easily produced.

It is needful to resist constantly the tendency to give value to controversy. Very many think that to have come to hate Romanism is to have become evangelical. There are many who look at the Gospel only from the intellectual standpoint. These start out well, but there is not much depth and they are easily turned aside.

The Chilean character lacks persistency; hence it is not easy to keep a group constantly in attendance on Gospel privileges, or in the faithful performance of Christian duty. Enthusiasm is warm at the beginning, but personal or family difficulties, or a pressure demanding a higher type of living, cools ardor, and in some cases, the vacillating or offended one drops out. The abundant temptation to sinful practises is so strong, that many fall back into the old current, and their progress is less noticeable than when one lives the real Christian life. Yet, notwithstanding all this, there are many faithful and loyal disciples of Christ. The nucleus is formed, the work is growing, the outlook is hopeful. Many centers, not supplied, are asking skilled leaders; ill prepared and inexperienced workers are set at work, hence some mistakes are made; but with all there is large ground for encouragement. To train native pastors is not easy, for to begin with men who have reacht maturity of character presents a difficult problem. To begin with youths who have had no home training in righteousness, as in the United States, makes selection difficult. It is hard to say what a boy of 12 or 14 will be at 20 or 22.

On the whole the work presents more aspects of cheer than of discouragement. The country is open. Ready listeners to the Gospel are abundant. Possibilities for enlargement are multiplying. Demands for preachers and workers are increasing. The missionaries need to be reenforced and provided with such means as shall enable each man to put his influence at work to the highest possible degree. The missionaries need the leverage of abundant facility. It is no wiser to send an army to war without guns and amunition, than to send missionaries without sufficient means to do all within their power.

Presbyterian and the Methodist missions in Chile.

	Presbyterian	*Methodist*
Whole number of boys' schools	1	2
Number of pupils	75	295
Whole number of girls' schools	2	2
Number of pupils	45	327
Whole number of mixt schools	2	2
Number of pupils	250	65
Regular places of worship	24	21
Average attendance	50	65
Church buildings	5	4
Seating capacity, total	1,100	820
Sunday-schools	12	14
Christian Endeavor Societies	6	...
Epworth Leagues	...	2
Enrolled Sunday-school members	960	1,066
Members Epworth League	...	42
Members Christian Endeavor	200	...
Students for the ministry	3	4
Religious papers	1	1
Circulation	2,500	1,500
Printing establishments	...	1
Full members of Church	400	376
Proposed members, Probationers	100	394
Ordained native pastors	2	2
Unordained " "	2	2

Total American workers, Presbyterians: 14 men, 7 women, total, 21.
" Methodist workers: 29 men, 14 women, total, 43.
Native workers, Presbyterian: 6 men, 7 women, total 13.
" " Methodist: 8 men, 10 women, total, 18.

A SPANISH CHRISTIAN ENDEAVOR SOCIETY IN SANTIAGO, CHILE.

THE PRESENT SITUATION IN CHINA.*

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Eleven years ago there was publisht a remarkable paper entitled "China's Sleep and Awakening." It was written by Marquis Tseng, who has since died, but who was then one of China's ablest statesmen, and had been ambassador to England, France, and Russia. He claimed that China's awakening had begun, and he based his claim largely on the prospective development of her military and naval power. A Chinese lawyer in Hongkong, who had been admitted to the English bar, wrote in reply, that all the forts that might be built along the coast, all the armaments that might be prepared, all the ironclads that might be put afloat, would not make the nation strong, unless behind these equipments there was political integrity and high moral principle.

The lawyer read his country's future well. At large expense she provided her forts with Krupp guns from Germany, she purchast the best ships of war that she could find, she made abundant appropriations for drilling soldiers and marines, but what did it all avail? The Japanese in a few hours' fighting at Pyeng-Yang, destroyed any military prestige she had; they crusht a portion of her fleet at Yalu, and then captured the rest in the harbor of Wei-Hai-Wei; they took Port Arthur. Thus they controlled the gulf of Pechili, and had the trembling government at Peking by the throat.

What was the trouble? It was not that the Chinese are cowards. Thirty years before, the soldiers under Chinese Gordon had earned, and well-earned, the title of "Ever Victorious Army." In 1884, when the French, with far superior guns and ships, sank a few Chinese gunboats in the harbor near Foochow, the marines on board fought till their guns went under the water, and then went down themselves with their sinking ships. Lord Wolseley wrote of the Chinese: "They possess every military virtue, are stolidly indifferent to death, and capable of inexhaustible endurance."

What then was the trouble? It was that the lion's share of the money appropriated for training soldiers and marines had gone into the private pockets of those who had the business in charge. When, therefore, the crisis came, the army and navy was composed of men half-fed, half-clothed, half-paid, with no confidence in their leaders, with no patriotism in their hearts, and little reason why they should have any. No wonder that the Japanese, who had been preparing for twenty years, and were well instructed in the military science of

*This article was written by Dr. Noyes in June, and owing to his departure for China, he has been unable to comment on the most recent developments in connection with the proposed reforms and subsequent deposition of the emperor.

Western lands, had an easy victory. They struck, with a hard and salutary blow, the overweening conceit of a nation with ten times their own population and material resources, and which at the beginning of the conflict had contemptuously styled them "Dwarfs."

China stood pitiably helpless, and she felt the humiliation keenly. But she did not give up all hope. Unequal in arms, she was more than a match for her enemy in diplomacy. She made propositions for peace, and then managed to delay the discussion till she had time to send to Europe for help. How much Li-Hung-Chang knew of the amount of help that would be given was of course not publisht. He made the best terms of peace that he could. Just then Russia, France, and Germany stept in, and required Japan to give up her claim on the mainland as being a permanent menace to China. She had to submit to the inevitable and be content with the island of Formosa, and a money indemnity. Russia made a loan to China for a large part of this indemnity, and Japan was allowed to hold Wei-Hai-Wei until the rest should be paid.

When all was finisht this was the situation. Russia had one hand on Korea and the other on China. France came second to Russia in China. England had for the time apparently stept to the rear, and Germany seemed almost to have vanisht from sight. As a permanent arrangement this was not promising for Protestant missions. Would not Russia eventually press the claims of the Greek Church, and France the claims of the Roman Catholic Church against the interests of Protestants?

But another game was played on the chessboard of the "Far Eastern Question." On the 14th of November, 1897, Germany seized the bay of Kiao-Chou, in the Shantung province, ostensibly on account of the murder of two German missionaries, but really to obtain a naval station. Russia at once demanded Port Arthur and Talienwan, and France moved for possessions in the south. Rumors were rife that the partition of China was coming. This was not to be, whatever may have been the designs of Russia and France. The British lion was not dead. He suddenly roused himself, came to the front, and showed his teeth. A strong English fleet was sent to the neighborhood of Port Arthur, and the Chinese government was notified that she was so bound by treaty that she could not alienate any of her territory in such a way that all nations would not have an equal right of trade therein.

Without going into detail, it is sufficient to say that the final result is that China rents Kiao-Chou to Germany on a long lease; she gives Port Arthur to Russia on the same terms, and also Talienwan with the privilege of making it the terminus of a branch of the Siberian railway. Wei-Hai-Wei falls to England, after China pays the remaining indemnity of $80,000,000 which secures its evacuation

by Japan. A loan for this entire amount is made from England and Germany, and these two nations get back much of their former prestige.

The *Chinese Recorder* of March, 1898, thus estimates the bearing which this will have on missionary work:

> We think the missionaries everywhere in China will be ready to unite in a *Laus Deo* for the outcome of the long-pending negotiations whereby China becomes a debtor to England and Germany rather than to Russia and France. We know what French predominance means—as witness Madagascar. And there has never been any question as to what Russia would do had she the power. Mission work may now go on with increast vigor and confidence, and China has taken a great step forward.

Russia is sure to have a strong influence in Manchuria. She controls the north side of the ocean water way to Peking, and England controls the south side. From Wei-Hai-Wei in Shantung on the north to the West River in Kwangtung on the south, which includes nearly all of China proper, the foreign influence is that of Protestant England and Germany. France claims as her sphere of influence the provinces that lie along the southern border. To soothe Japan, deeply chagrined no doubt by all that has been done, Russia holds back from Korea.

For the present at least there is to be no partitioning of China. England has stated positively that she does not desire it. The attitude of Germany may be stated in the words of M. von Brandt, long German minister at the court of Peking, than whom there is no better authority: "There has been much talk by irresponsible persons about the partition of China; but a country with an area of over 1,300,000 square miles, not including Manchuria and Tibet, and a population of about 300,000,000 of people is rather a tough 'bit' to swallow, and certainly not an easy one to digest. Germany has certainly never intended to procure or hasten a partition of China, and she could have no interest in doing so." Since recent events have placed the United States practically in control of the Philippine Islands, and her fleet has been so largely augmented in Asiatic waters, and her trade with China is sure to so largely increase, her influence in the future can not be counted out, and on this point it will be with England and Germany. So long as the above three nations hold to their present views, China will not be partitioned, as no combination of European powers can face so strong an opposition. She has a new lease of life, if she will cut loose from the dead past, and rouse herself to meet the issues of the living present.

Will she do this? Not unless back of all material resources, back of all military and naval strength, back of all intellectual culture, she gets that "political integrity and high moral principle" of which the Chinese lawyer wrote.

But this is what her "classics," held sacred for more than two thousand years, have failed to give her. The administration of her government rests upon a policy deliberately corrupt. From highest to lowest, her officials (except in the foreign custom's service, which is under the direction of a foreigner) do not receive salaries sufficient for even a bare support, and are expected to make up the deficiency by fleecing their subjects ; the game with nearly every one of them is how to do this fleecing in the surest way, and how to judge shrewdly just where the limit of endurance is on the part of the people. Her administration of criminal law is both corrupt and unmercifully cruel; holding a criminal guilty until proved innocent, then instead of seeking for testimony, using the most horrible forms of torture to make him confess that he is guilty, torture which not unfrequently results in death. The extensive use of opium, especially by her officials and influential classes, is sapping both her physical and moral strength.

A radical reform of these and other abuses that afflict the nation, can only be effected by that spiritual regeneration which comes from a cordial reception of the Gospel of our Lord and Savior Jesus Christ, as revealed in the Scriptures of the Old and New Testaments. In this lies China's hope as a nation, and the hope, the eternal hope of her people as individuals.

What is the outlook in this direction? Much depends on the zeal of the Church in embracing the grand opportunity that God in His providence has placed before her. So far as government influence and protection are concerned, there has never been a better opportunity. Even in Formosa, much disturbed for a time, recent changes are in the right direction. Rev. W. Campbell, a missionary there, writes: "Those beneficial changes have been neither few in number nor easy of accomplishment, considering the obstacles which had to be overcome on taking possession of the island. . . . As one, therefore, who wishes to see it prospering in every good sense of the word, and in view of what the Japanese have done for its welfare within the past eighteen months, I can not withhold an expression of gratitude for their arrival." And in Manchuria there is as yet no hindrance. Dr. Ross, of the Scotch Presbyterian Mission, reports having recently baptized, in less than three months, 722 adults, and that the applicants are not less than 2,500. This is a specimen of what has been taking place there during the last two or three years.

We can not expect that China will in a day change the deep-seated customs and beliefs that have crystallized into hardness during two thousand years. Both Mr. John R. Mott and Mr. Robert Speer, after their journeys around the world, regarded China as presenting the greatest combination of difficulties to be met with in the mission work of any country which they visited. And yet within one hun-

dred, yea half an hundred years, what remarkable changes have been effected!

These are manifest in the present attitude toward the various forms of mission work.

1. *Evangelistic.*—It is the universal testimony of missionaries from all parts of China that there has never been such willingness to come to Christian chapels, and listen with attention to preaching, as now. Long neglect and opposition are giving way. One instance: Twenty-eight years ago the whole region between Canton city and the sea was one dense mass of heathenism. In it are the "four districts" from which go nine-tenths of the emigrants to the United States. Its largest city, San-Ui, was occupied by the Presbyterian Mission in 1871. For many years the utter indifference and open hostility of the people made the work very discouraging. But in a letter just received Rev. A. A. Fulton thus writes: "I was in San-Ui last week. You will be glad to know that we are having large accessions there. At last communion there were 44 applicants. The old chapel would not hold all the Christians. The people are already agitating for a new chapel. We could raise $300 to-morrow."

From this city the work extended to all parts of the emigrating districts, until the Presbyterian Mission has there eighteen out-stations and four organized churches. Chinese Christians in this country and Hawaii have become interested in it, and in twelve years have contributed for church buildings and the support of native helpers about $14,000 (Mexican). There are similar experiences in all parts of the country. Dr. Griffith John writes in regard to Central China: "There has been much sowing during the past 36 years. The reaping time is now come. . . . We need courage. There is at present a rush into the Christian Church in these parts. The work is spreading on every hand."

There are now as many communicants in the Fuhkien province as there were in all China in 1877. In the Canton Mission of the Presbyterian Board two-thirds of the churches have been organized since 1890, and two-thirds of the members received in the same time. Of the membership of all the missions of this board in China, nearly one-ninth were received in the year 1897. Of the whole number of Protestant Christians of all boards, more than one half were received since 1890. The *Chinese Recorder* states that "more missionaries have been sent out since 1890 than were in China at that date." Everything goes to show that the closing years of the century are characterized by a rapidly accelerating movement in the progress of mission work. There has been long and patient sowing, and the reaping time is at hand.

In material facilities we note two important gains: First—Nearly all missionary disturbances have been connected with attempts to

obtain and occupy land or buildings. But within the last three years the government has agreed that missionary societies, not only at the ports, but in the interior, may, without hindrance, rent or buy places for residences, chapels, hospitals, schools, etc. None but those who have experienced the difficulties that have been hitherto met with, can fully appreciate all that this means, but it means a great deal. Second—At the demand of foreign powers, and under the pressure of her own needs, never felt so keenly as now, the government is opening up all her water ways to steam navigation, and has begun the construction of railroads. Already in some places a missionary can do twice the itinerating work in a given time that he could a few years ago. The new arrangements for a postal service will also be a great convenience.

2. *Medical work.*—At first it had to demonstrate its superiority in the midst of a people who thought all wisdom was with themselves. With no knowledge of surgery they were soon compelled to recognize the skill of the foreigner in surgical operations, but in other cases would only apply to him when their own doctors had failed. It was a kind of desperate resort, a forlorn hope. It has been more than sixty years since the first missionary hospital was establisht at Canton. Through the faithful and persevering efforts of medical missionaries the good work has extended until it has reacht all parts of the empire where missionaries labor, and is continually gaining more and more the confidence of the people of all classes.

At the hospital in Canton and its dependencies there were last year more than 80,000 attendances and more than 40,000 different patients. For the whole period of its history there have been about one and a half million attendances. In all the missionary hospitals and dispensaries in China there are now annually nearly 600,000 attendances, representing about half that number of patients. Medical classes and medical colleges have been establisht, so that two hundred or more men and women are constantly under instruction. The Chinese themselves are taking up the matter. As high an official as Li-Hung-Chang has establisht a hospital and organized a medical school in which many of the students are Christians. Medical graduates find no difficulty in getting a lucrative practice, and can make money by opening stores for the sale of foreign drugs. Western medical science has thus fully vindicated itself and is certain to revolutionize the whole medical practice of China. For this boon she will forever owe a debt of gratitude to the foreign missionary.

3. *Educational Work.*—From time immemorial the education given in native schools has been simply committing the Confucian classics to memory and afterward committing the explanation, and the people have all along supposed that in intellectual ability and fine scholarship they stood high above the rest of the world. They have a pro-

verb which says, "The graduate of the first degree, without going abroad, is able to know all that transpires under the heavens." But since the war with Japan, there has sprung up a strong desire to study the English language and Western science, arising from an impression that this is what made Japan so strong.

Our inquiry concerns the opportunity which this gives to missionaries. The officials know perfectly well that whatever of Western learning the Chinese have already obtained, has come almost entirely from missionaries. Hence they are coming to them for advice in establishing and conducting the new government schools. While few missionaries would wish to give up their own work for a permanent position in these schools, especially as the officials do not wish Christianity taught to any extent, yet they are cordially willing to give what friendly help they can.

At the same time it will be a wise policy on their part to hold fast to their mission schools, making them as far as possible self-supporting. The advantage is that in them they have full control, and particularly that Christian teaching can not be ruled out. Some may argue in favor of keeping Christianity in the background at first, hoping the Chinese will let them teach it after a while, on the same principle that a kind young lady sometimes consents to marry a suitor given to his cups, in the hope of reforming him afterward. A great mistake. "There is a way that seemeth right unto a man; but the end thereof are the ways of death." It is safe to say that if any missionary institution, in order to please Chinese officials or gentry, relegates the Bible to a secondary place, and relaxes its efforts for the salvation and spiritual uplifting of its scholars, no difference how much it may increase its popularity or seem to enlarge its work, that institution is sounding the death knell of its Christian influence. God will dethrone the institution that attempts to dethrone Him.

Let missionaries stand together, despite all counter influences, in making Christianity *regnant* in their schools, and laying their education in such form as to teach God in His word, God in His Works, and God in history, and they will exert a powerful influence in the coming "Educational Reform," and what is still better, in the establishment and building up of the Christian Church.

They are in an excellent position to do this. With long and patient effort they have already establisht, in round numbers, 1,000 schools, with 25,000 scholars; primary schools, academies, a few colleges and theological seminaries; and the latest news is that, "all the schools which have reported since the China New Year are crowded with pupils." They have prepared in the Chinese language a very excellent and complete list of text-books for use in schools. So popular are these that the Chinese are pirating them extensively and printing them by the lithographic process. Unfortunately they gen-

erally leave out the references to the Christian religion. Moreover, an educational association has been formed, embracing the whole empire and composed of missionary educators. It has already held two triennial meetings and gives promise of great usefulness.

4. *Missionary Literature.*—The Presbyterian Mission Press at Shanghai, which has about 1,000 books on its list, reports for 1897 as follows:—Scriptures, 13,206,400 pages; religious books and tracts, 19,214,580; educational and philological works, etc., 7,513,600; periodicals in Chinese and English, 3,002,710; other books, 7,613,663; total 50,650,953. Other mission presses are doing a similar work, but not so extensive.

This literature, with small exception, has been prepared by missionaries, and in markt contrast with earlier years it now receives a wide and cordial acceptance. It is they, of course, who have made the translations of Scripture in ten different versions to suit the various dialects. The same is true of commentaries, religious books, and tracts. The preparation of school text-books in Chinese is largely in the hands of the Educational Association. The following quotation is from the minutes of a meeting of the executive committee held last March:—"The general editor reported the publication of 100 copies each of the following handbooks: hydraulics, heat, light, mineralogy, botany, physiology, astronomy, history of Russia, history of England, mental philosophy, geology, Butler's Analogy, teaching of map drawing." This is, of course, only a small portion of its whole list.

For the past ten years there has been in existence "The Society for the Diffusion of Christian and General Knowledge." Its catalogue already extends to fourteen pages, including publications on the Christian religion, Christian civilization compared with Chinese civilization, histories, biographies, pamphlets on astronomy, geography, agricultural chemistry, electricity, British law in China, taxation, political economy, modern education, religions of the world, etc. Its books are in rapidly increasing demand, and especially by the higher classes. In 1896 the sales amounted to $5,800; in 1897 to $12,100. Last year its publications were 199,200 copies, amounting to 24,000,000 pages. It distributed to the students at the triennial examinations of twelve provinces, 121,950 pamphlets.

Missionaries more than thirty years ago began a newspaper in Chinese in Canton, with a small issue of one thousand copies, sold on the street for one-tenth of a cent each (Chinese cash), and sending some thirty copies to other ports. This was followed by a child's paper in Shanghai, then other papers and periodicals. It was afterward taken up by others, and finally by the Chinese themselves, who are publishing now both newspapers and periodicals.

The above literature has a wide circulation. The American Bible

Society, by request, recently furnisht the emperor with 400 copies of its publications, and the Shanghai Mission Press has furnisht copies of 160 different books of its list. A curiosity to know what is in our "Sacred Books," has been awakened in the minds of many of the officials and the literati, and the general demand has so increast that the three great Bible societies issued at least 1,000,000 of Scriptures or portions. The exact figures for the American Bible Society were 404,916 copies.

Missionary Results.—In 1800 not one native Christian, ten years after, a Chinese scholar helping translate the Bible at the risk of his life, now through missionary effort the Bible welcome to the emperor's palace, and distributed throughout the land; a true medical science, and 300,000 patients treated annually; a thousand well-managed schools, with a very complete set of text-books; the art of printing with movable type; a Chinese typewriter; a newspaper press; valuable periodicals and general literature; more than seven hundred churches with more than eighty thousand members.

We have heard the wish exprest that China might be sliced up and handed over to those European powers that are only too ready to prey upon her. Is it not a kinder and a more Christian wish and prayer that her people who, with all their faults, have many redeeming qualities, may be toucht with that Divine life which means salvation; that God Himself will lift the nation up out of the miry clay, set her feet upon a rock, and establish her goings?

THE PHILIPPINES AND THE PHILIPPINOS.*

BY F. DE P. CASTELLS, GUATEMALA, C. A.
Formerly agent of the British and Foreign Bible Society in the Philippines.

The Philippines were formally annext to and taken possession of by Spain in 1565, when Legazpi, with his retinue of friars and warriors came, forty-four years after their discovery by Magellan. The pope had decided that all lands to the west of America belonged to Spain, but the king was under obligation to establish and maintain "the Catholic religion" in all of them. The friars who came, therefore, endeavored to do the two things: turn the natives into Romanists, and combine with the soldiers to establish the Spanish authority. The zeal with which they entered into this double work was extraordinary. It is said, for instance, that to "convert" and baptize the whole population of Cebu took only eight days. The people had, however, probably already been overawed by the doings of the cowled men.

* Many do not realize that the area of the Philippine Islands is almost equal to that of Japan, tho their population is less than one-fourth that of the mikado's empire. They are rich and fertile, but the climate and misgovernment have combined to keep the natives from progressing industrially, intellectually, morally, or spiritually.—Ed.

A TYPICAL COUNTRY HOUSE IN THE PHILIPPINES.

The islanders of that time, far from being savages, had already attained a considerable degree of culture. They believed in a Supreme God, the Creator of all things, whom they named *Bathala,* and also in a multitude of other invisible beings, called *anitos,* whom they worshipt and sought to propitiate by the sacrifices offered in the temples by their priests and priestesses. They held commercial relations with the neighboring countries, and their political organization was fairly good, the supreme power being hereditary. They were masters of the musical art, and had a system of writing all their own. In the north monogamy prevailed, and the women were respected.

The part which the friars took in the conquest, however, gave the Roman Church that supremacy which has workt so disastrously both for the colonies and for Spain. For in reality the Philippines have always been a dependency of the pope rather than a Spanish colony. Not only is the Roman Church here establisht by law, to the exclusion of all others, but her clergy are under a charter which makes them inviolable, while each individual priest is a monarch in his parish, where he keeps reaping the only benefits that ever came of colonizing the country. The clergy of the Philippines is composed of the following: The archbishop of Manila; three bishops, with their sees at Vigan, Nueva Caceres, and Cebu; 600 parish priests, who are nearly all regulars; 200 nuns; and 1,400 other friars in various institutes. It is from these islands that the Catholic missions in Formosa, Tonkin, and southern China are being maintained, and from them, too, that the last Carlist war of Spain, lasting through seven years, received most of its funds.

Observing the baneful effects of priestly domination, the liberal governments of Spain tried honestly to mend things, but their schemes were always defeated by the strong reactionary influence of the friars and their home supporters. For instance, a late colonial secretary, Senor Becerra, had thought of extending the civil code of Spain to these colonies. The cortes decreed it so, and the officials in Manila were instructed accordingly. Then the colonial board and the viceroy's counsellers, chief of whom were the bishops and archbishop, had a meeting, and decided to *veto* the resolution of the Spanish parliament, so that the Spanish civil code has never yet operated in the islands, and such liberties as that of conscience, of assembly, of speech, of worship, of the press, enjoyed to some extent in Spain, are still unknown there.

No patriotic man could ever be satisfied with such a state of things. To guard against possible opposition, therefore, the friars have ever been wary about admitting natives into the priesthood, or to any position of influence. But yet the protest came. Thirty odd years ago a revolution was set on foot; suppresst, it broke out again last year. The movement was a social rather than a political one. The cry was for reforms, not for independence. The monks proposed the extirpation of all those involved. At the same time the liberal press in Spain urged the government to be just, and deprive those heartless friars of the power wielded these three hundred years. Instead, however, there was a compromise, and everything resumed its usual course. The present revolution wears a new aspect. The ultimate outcome of this rests *wholly* with God—even the God that can make the very wrath of man to praise Him.

In 1883 the population of the Philippines was estimated at seven and three-quarter millions; later it was put down at *nine millions;* but even this latter seems to fall below the actual number. Allowing the official figures to stand, however, in the matter of religious profession, we should have to distribute them thus: Romanists, 7,000,000; heathen, 1,300,000; Mohammedans, 700,000. Mohammedanism was first introduced in the XIVth century, and has made a great advance in the south. Of the heathen mentioned, about 250,000 are in Luzon, as many again in Palawan and the Visayas group, the balance being in Mindanao and other southern islands. The Chinese population is about 100,000, and their descendants, styled *Sangleyes*, by native women, are also numerous. These Chinese are not allowed to practise their idolatry, and on marrying must become Catholics, the priest only being able to effect such a union. In the mountainous parts of the interior we come across the dwarfish Igorrotes, or Negritos, a people of the Papuan or New Guinea type, but as they are beyond the control of the authorities, little is known about them. They are the aborigines of the country, the term *Igorrote* being an adaptation of

the Papuan patronymic "Igoloté." The Spaniards and Spanish mestizos together can hardly muster more than 25,000.

Roughly speaking, the population of the Philippines is composed of two main sections: the *Tagalogs*, inhabiting the northern portion of the archipelago, and the *Visayas* occupying the southern part. But all, with the exception of the Igorrotes, belong to one and the same race—the Malayan. As the seat of government is in Luzon, and this is the largest and most populous of the islands, the Tagalogs* are the best known of these people, and have taken the lead in every respect.

SOME IGORROTE LADS.

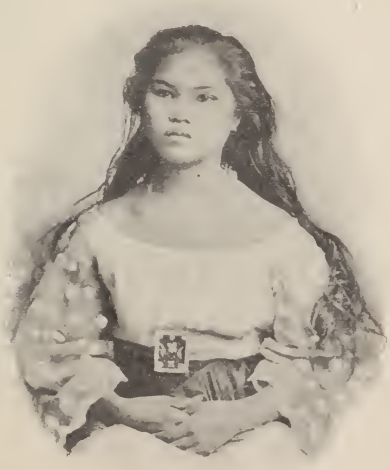
The general character of the islanders exhibits, in a striking manner, the ruinous effects of sin, and manifests the failure of Romanism as a moral force. For among those people we see much licentiousness and drunkenness, witchcraft and idolatry, lying and stealing. But yet the same people are naturally endowed with qualities, and present traits which, under the sanctifying influence of the Gospel, should make them a great blessing to that part of the world. For instance, they are grateful, sensitive, and hospitable; have a most remarkable aptitude for the fine arts, being "the Italians of the East." Tho commonly accused of indolence, they are a great improvement over all the other branches of the Malay race. The priests testify of their liberality in giving for the erection of churches and the support of religion generally. Hardly a town is without its band of music, and they delight in using their talent in the service of their superstitions. The Tagalog ladies are also very musical; the harp is their favorite instrument. At the time of the conquest they were already greatly addicted to the *coryapi*, which is a sort of viol. In their simple-mindedness they are very credulous, and mix the Divine name with most profane and foolish things. They still retain many of their old heathen customs, but in a modified form and tinged with Romanism. The word *Evangelio*, "Gospel," is by them employed to signify a small bag made of cloth, containing a scrap of paper, with the first fourteen verses of the Gospel of St. John in Latin. This is

* The name *Tagalog* is a compound of *taga*, "by or beside," and *ilog*, "a river," meaning, therefore, "the settlers beside the river," to distinguish them from the aborigines, whom they drove to the interior.

worn by nearly every female, hung around the neck for an amulet, the idea being that it wards off sickness. These people live on simple food, chiefly rice and fish, and dress in light clothes. The Spaniards have introduced bull-fights, but the natives prefer their own cock-fights. These latter are the general pastime on Sundays and all feast days.

A TAGALOG LADY.

Quite a variety of dialects are spoken in the islands; and it is interesting to see how the farther we travel southward the clearer becomes their affinity with the Malay. The inflections and grammatical construction of the northern dialects are, indeed, in great contrast with the simple syntax of the classic Malay; but that the elements of the language are Malay, is altogether too obvious to be disputed. And when we reach Sulu, or Jolo, near Borneo, the fact becomes more apparent than ever, owing, no doubt, to the ancestors of the present people having come from the south and by way of western Borneo, where we may also find the Malays in possession of all the waterways and the aborigines driven inland. The importance of some of these dialects, from the missionary's point of view, will appear from the fact that Visayan is spoken by about 2,000,000 people, Cebuan by some 400,000, Tagalog by 1,300,000, Vicol (a dialect of the latter) by 325,000, Ilocano by 350,000, Pangasinan by 300,000, Pampango by 200,000.



A TAGALOG SERVANT GIRL.

The three principal products of the islands are sugar, hemp, and tobacco, quantities of these being exported annually which are worth about $25,000,000 in U. S. currency, a great deal more than the imports amount to. The public revenue is equal to ten million dollars, American money, most of it coming from direct taxes, customs, monopolies, and the official monthly lottery. The

census of 1883 admits that there are over 600,000 people who are not subject to civil authority, and pay no tribute at all.

The climate of the Philippines is decidedly hot, especially at such a low level as that of the capital. The range of the thermometer during the year is from 65° to 95° Fahrenheit, in the shade. The year is divided into a dry season and a rainy one, of nearly equal duration. It often rains in torrents and inundations take place, when traveling in the interior becomes quite impracticable. Occasionally there occur long droughts and the crops are ruined. This, together with the earthquakes, the hurricanes, the volcanic eruptions, and the devastation caused by locusts, are serious drawbacks to the material development of the country. Of the volcanic action, which is in operation in these islands, the words of Sir John Bowring, writing in 1859, may give us some idea.

TAGALOGS OF THE PHILIPPINE ISLANDS.

> The destructive ravages and changes produced by earthquakes are nowhere more remarkable than in the Philippines. They have overturned mountains, they have filled up valleys, they have desolated extensive plains; they have opened passages from the sea into the interior, and from the lake into the sea. There are many traditional stories of these territorial revolutions, but of late disasters the records are trustworthy. That of 1796 was sadly calamitous. In 1824 many churches in Manila were destroyed, together with the principal bridge, the barracks, great number of private houses; and a chasm opened of nearly four miles in length. The inhabitants all fled into the fields, and six vessels in the port were wreckt. The number of victims was never ascertained. In 1828, during another earthquake, the vibration of the lamps was found to describe an arc of four and a half feet; the huge corner stones of the principal gate of the city were displaced; the great bells were set ringing. It lasted between two or three minutes, rent the walls of several churches and other buildings, but was not accompanied by subterranean noises, as is usually the case.

Since these lines were penned, two very disastrous earthquakes have been added to the list; one in 1863, the other in 1880.

The question now askt on all sides is, *What will be the future of the Philippines?* Are they at last to be opened to missionary effort? It seems that they will be, and I earnestly trust and pray that it may be so. "God works in a mysterious way His wonders to perform;"

and He will yet vindicate His truth, *somehow, some time,* despite human wickedness and folly. If God is pleased to open up the way, we shall begin work quietly at some convenient center, and then go on enlarging just as the Lord Himself may direct. The evangelization of this archipelago of six hundred inhabited islands is a very large undertaking, and it will therefore require great abnegation on the part of the workers, and great liberality on the part of the Church. Personally I feel that a non-sectarian but strictly evangelical mission, aiming at the Christianization of the whole territory, is what would succeed best. And I have good reasons to believe that several of the friends whom I left behind, are still ready to welcome any Christian missionary who may venture to go there.

THE DOCTRINE OF SACRIFICE IN INDIA.

BY REV. F. F. ELLINWOOD, D.D., NEW YORK.
Secretary of the Presbyterian Board of Foreign Missions.

It has been well said that the idea of sacrifice which lies at the foundation of the doctrine of the Christian Atonement—is as widespread as the human race. It is coextensive with the idea of God. Amongst all nations, in all ages, the need of sacrifice has been recognized, in the consciousness of sin or of want: one of the uses of the fetish is to placate. And in no nation in the world, not even among the Jews, has bloody sacrifice had a more prominent place, than among the ancient Brahmans of India.

But it so happens that in the progress of time and the drift of changing religious sentiment, the old doctrine of sacrifice taught in the Vedas has become the most awkward and inconvenient element in modern Hindu thought; and this for four reasons:

First. Buddhism, which arose in India between five and six centuries B. C., began, with the help of various philosophic schools, a bitter and successful crusade against the doctrines and usages of sacrifice. Till that time the system had deluged the land with blood, and had impoverisht the people in the interest of the Brahmanical priesthood. But it is very humiliating to be obliged to confess that Buddhism destroyed a system which the Eternal Vedas had enjoined.

Second. The doctrine of transmigration, which had not been taught in the Vedas, but arose at a later day, came into direct conflict with the sacrificial system, since animals came to be recognized as possible incarnations of the human spirit, and sacrifice might therefore be chargeable with murder.

Third. The later Hinduism, which is a composite of all the faiths ever known in India, borrowed in time from some of the earlier non-Aryan tribes the worship of cattle; and as cattle had been reckoned among the most valuable victims of sacrifice, here was an insuperable difficulty.

Fourth. In their desire to join with the agnosticism, naturalism,

and theosophy of the West, in their sneers of the Christian doctrine of a vicarious sacrifice for the sins of men, the educated classes in India have found themselves handicapped worse than ever by the old sacrificial system of the Vedas.

In these circumstances the society known as the Arya Somaj and other Hindus who hold that the Sacred Vedas are the authoritative sources of all wisdom, are driven to the desperate alternative of *denying that sacrifice was ever an element in the Hindu religion.* I may say in passing that Christianity has no difficulty of this kind, in the abrogation of the old sacrificial system of the Jews, which has also past away, for it not only admits its existence, but builds upon it as a typical institution which has found its end and fulfilment in the one great Sacrifice made once for all. But where Christianity is strongly buttressed by the old historic ritual, Hinduism is absolutely weak and contradictory. The Aryans or followers of Dyananda do not hesitate to assert in the face of the clearest light and the plainest facts, that sacrifices are nowhere ordained in their holy books. This is the position which they are now trying to maintain before the intelligent public of India and the world at large.

The truth is that the Hindu Aryans carried the doctrine and practise of sacrifice to greater extremes than any other nation known to history. Tho less given to human sacrifice than some of the Aryan settlers in Northern Europe, or the Toltecs and Aztecs of the American continent, they built up a far more elaborate and extended system. Dropping at an early day the peculiar significance of sacrifice and regarding it chiefly as an offering of gifts, the Brahmans degraded it to a mere bargaining with the gods—they themselves receiving the emoluments. The Aryans of those days had not become a rice-eating race, and their arrogant priesthood were far enough from the mendicancy of the rice bowl. The flesh of slain beasts was largely theirs, as well as the rice cakes and melted butter and intoxicating soma, which the deluded people placed on the sacred altars.

The more extravagantly they could extol the merit or trade value of offerings in the commerce of earth and heaven, the larger their personal gains. They taught the lower castes that the generous giver might demand almost any boon, and that the gods were bound to honor his draft. He who should sacrifice a hundred horses might claim the throne of *Indra* and bankrupt heaven.

To give apparent consistency to these preposterous doctrines, it was maintained that demons *had* actually wreckt the universe by the magnitude of their offerings, and that Vishnu had become twice incarnated for the purpose of restoring the world from these calamities.

After about three centuries of this priestly domination, this reckless and wholesale extortion, this deluging of the land with sacrificial

blood, say from 800 to 500 B. C., Buddhism arose in protest, and the six schools of philosophy joined with them in well-nigh extinguishing the rites of animal sacrifice and overthrowing the high-handed sacerdotalism that had enthralled them. A Buddhist military chieftain rose to supreme power, and for a century or two a Buddhist dynasty ruled India and made Buddhism the religion of the state.

Well versed in these historic facts, and qualified by his thorough knowledge of Sanskrit to explore the Vedas, Dr. Martyn Clark, missionary of the C. M. S. at Amritsur, aided by a native Christian scholar, has taken up this contention of the Aryans, and has discomfited them on their own ground. The case illustrates the importance of having at least some missionaries in the field who are Sanskrit scholars and are thoroughly acquainted with the teachings of the Vedas, and who are therefore able to refute the false assertions which presume upon the ignorance of the foreign community. He has demonstrated to the Aryans that they can not join the noisy camp of humanitarian prophets of universal brotherhood, in denouncing the Christian doctrine of vicarious sacrifice as a savage relic of a barbarous age, and yet maintain the inerrancy of their own ancient literature. He shows that the Vedas are not only full of the doctrine of sacrifice, but that their earliest hymns contain, as we shall see, strange references to a *Divine Sacrifice for the sins of the world.*

In a lecture given by Dr. Clark on the Vedic doctrine of sacrifice, printed at the Albert Press in Lahore, in 1887, he presents a large number of original Sanskrit texts taken with chapter and verse from the Vedas, and followed by literal translations, in which he exposes all the false assumptions, which are set forth with such an air of superior knowledge, in the circulars and leaflets of the Aryans. He opens his lecture by a quotation from Dr. Mitra Lal, an eminent Hindu scholar, who, tho not a Christian, was at least candid and honest. Dr. Mitra says : "We can nowhere meet with a more appropriate reply (to the Aryan assumptions) than in the fact that when the Brahmans had to contend against Buddhism, which so emphatically and successfully denounced all sacrifices, they found the doctrine of respect for animal life too strong and too popular to be overcome, and therefore gradually and imperceptibly *adopted it, in such a manner as to make it appear a part of their Shastra.* They gave prominence to such passages as preacht benevolence and mercy to all animated creation, and so removed to the background the sacrificial ordinances as to put them entirely out of sight."

Such a process is even now going on in Hinduism under the influence of Christianity. (The Aryans have changed many of the old Hindu monstrosities for Christian ethics, promulgating them under Vedic labels.) Dr. Mitra adds that

"The Hindu mind during the ascendency of Buddhism was

already well prepared for a change by the teaching of Buddhist missionaries, and that no difficulty was met with in making faith, devotion, and love supply the place of the holocausts and unlimited meat offerings ordained by the Vedas. The abstention was at first, no doubt, optional, but gradually it became general, partly from a natural disposition to benevolence, and partly out of respect for the feeling of Buddhist neighbors, such as the Mohammedans now evince for their Hindu fellow-subjects, by abstaining from meats in various parts of Bengal. Writers found it easy to appeal to the practise of the people and to public feeling as proofs even as potent as the Vedas, and authoritatively to declare that sacrifices were forbidden in the present age. This once done, the change was complete; in short, the Buddhist appeal to humanity proved too much for the Smriti, and custom has now given a rigidity to the horror against the sacrifice of animal life, which even the Vedas fail to overcome."

This is the candid utterance of a high caste non-Christian Hindu.

Dr. Clark proceeds to show that the Aryans of the present day feel the force of this breach between the Veda and the popular sentiment and custom. "And failing to establish their assumptions in regard to the Vedic teaching, they have been driven to the resource of either explaining away Vedic passages into meaningless vacuities, or abandoning them altogether." Not only from the Darsanas, from Manu, and other traditional literatures, but also from the Rig-Veda, and that in many passages, Dr. Clark quotes the most direct and emphatic inculcations of the virtue of sacrifices, and the duty of offering them, and he cites directions scarcely less specific and minute than those of the Levitical law. These it is not necessary to quote, tho twenty-two different Vedic passages are given in immediate succession. The horse and the cow, much more generally the latter, were the object of sacrifice, tho the horse was considered the more honorable and valuable victim. The Brahmans not only sacrificed cows, but they ate their flesh habitually, and this was one of the chief sources of their income. Page after page of quotations are given in reference to the sacrifice of these animals, the method of selecting, the process of slaying, etc.

If Dr. Clark were in need of corroborations, I find in the Vedic Brahmanas translated in the "Sacred Books of the East" some fifty pages devoted to minute rules for sacrificing a cow. Dr. Clark shows that even human sacrifices were recognized and authorized by the Veda. Thus from the Yajur-Veda he quotes, "That men may be sacrificed to Prajapatti." This practise of human sacrifice the Aryans deny, but here it is in their own Vedas. It is a little surprising that there should be such sensitivenesss in regard to this matter, when it is but a comparatively short time since women were burned with the bodies of their husbands by hundreds and thousands; men were crusht under the wheels of Juggernaut, by their own act, it is true, but by the

encouragement of the priesthood; and Hindu women threw their first-born into the Ganges. The Thugs perpetrated wholesale murders under the guise of religious duty and to glorify Kali with human blood. Dr. Clark shows that in ancient Vedic rites men were called to sacrifice themselves by drowning; according to another rite the victim must burn himself to death. In one of the Mandalas of the Rig-Veda he finds the description of a certain sacrifice in which the victim, bound to a stake, pleads with the gods to be releast. In the Taittiriya Brahmana of the Rig-Veda there is the well-known story of Haris Chandra, who was about to offer his son in sacrifice, when the boy was bought off with the substitute of one hundred cows, which the Brahmans greatly preferred. In the Purushamedha 179 names of gods are given, and the appropriate sort of human being to be offered to each god is mentioned; thus to one a preacher of morality is to be sacrificed; to another a courtezan; to another a jeweler; to another a news-dealer; to various ugly divinities, deformed and imperfect specimens of humanity must be offered. Several pages are given to proofs on this point, which render the assumption of the Aryans, that the Hindu religion has been always stainless of the blood of sacrifice, ridiculous. The influence of Buddhism, the doctrine of transmigration, the universal reverence and virtual worship of the cow, and more than a century of Christian influence, have indeed proved too strong for the ancient custom, but it is inwrought into the very texture and life of Vedic Hinduism.

There is another most interesting fact upon which Dr. Clark enlarges, namely the Vedic evidence of an ancient idea of a Divine and all-sufficient vicarious sacrifice for the sins of men. It should be said that even in the early notices of actual sacrifice, Hindu literature seems to be destitute of a piacular character. They denote a stage in the history of the rite in which it had become a mercenary thing, resembling that of Cain rather than that of Abel. But there are Vedic passages which would go to show that in the very earliest conceptions of sacrifice, it has been truly piacular and vicarious. This fact is brought out by Sir Monier Williams in his large and exhaustive work, "Indian Wisdom." It is still more clearly presented by the late Prof. Banerjea, author of "The Arian Witness," and a Brahman of the Brahmans, who, in speaking of these Vedic references to a divine and voluntary sacrifice for the sins of men and of gods, remarks that it is impossible to understand them "on any other theory, than that they are reminiscences of an early promise to mankind of the Lamb slain from the foundation of the world." Dr. Clark dwells upon these same proofs, which he quotes. He says, "In repudiating the doctrine of sacrifice, our Aryan friends really reject all that is grand and noble in the Veda; they turn their backs on the one great truth which would, if followed to its fulness, make them free men,

and save their souls. The ancient Aryans had this truth burnt deep into their souls, that without shedding of blood there can be no remission of sin. They did not know this truth in all its fulness, but still, however dimly and partially, they had realized that sin must be atoned for. The guiltless life was taken, and the guiltless blood was shed, to atone for the sins of their souls. Their hope was that the sacrifice might be accepted in place of the sacrificer, and the punishment of his sin might be visited on the substitute offered in his stead. This is a wonderful revelation of the belief of the ancient Aryans; it was because sacrifice was to them the atonement for sin, and the deliverer from death, that they called it 'the principal thing'—'the navel of the universe.'"

The following passages will show the piacular character of the ancient conception of sacrifice; thus from the Rig-Veda: "Do thou by means of sacrifice take away from us all sins." And again in the Tandya Maha Brahmana (address to the victim or member of the victim about to be cast into the fire):

> Thou art the annulment of sin committed by the gods; thou art the annulment of sin committed by departed ancestors; thou art the annulment of sin committed by men; thou art the annulment of sin committed by us! Whatsoever sin we have committed by day and by night, of that thou art the annulment. Whatsoever sin we have committed sleeping or waking, of that thou art the annulment! Whatsoever sin we have committed consciously and unconsciously, of that thou art the annulment! Of sin—of SIN, thou art the annulment!

Again in the Taittiriya or Aranyaka, "O death! thy thousand million snares for the destruction of mortal men, we annul them all by the mysterious power of sacrifice." "This is wonderful enough," says Dr. Clark, "but there yet remains for us to notice the most wonderful idea of all; so wonderful, as has been well said, 'that it is a still greater wonder that Aryans, having once obtained it, should ever have lost it; namely, the belief that the greatest instance of sacrifice is that God has sacrificed Himself for His creatures.'" Thus in the Shatapatha Brahmina, p. 836, we read, "The Lord of creatures gave Himself for them, for He became their sacrifice;" again, in the Taittiriya Aranyaka, "They slew Purusha, the victim—Purusha who was born from the beginning;" again, in the Rig-Veda, "The giver of Himself, the giver of strength, whose shadow, whose death is immortality."

Dr. Clark closes his address with a direct appeal to his Aryan friends, in which he says:

> The great work of redemption is indeed done. God *has* suffered for the salvation of men. He humbled Himself to death, even the death of the cross. He has died the just for the unjust, and by the sacrifice of Himself has put away forever the sins of all who come to Him. "Thou shalt call his name Jesus, for He shall save His people from their sins," through His death life eternal is now freely offered to mankind, for as

the Veda said long ago, "His shadow, His death is immortality." Your Western brethren have found the light of which their forefathers and yours spoke so long ago. It is their privilege now to bring this light to you, the brothers from whom they parted so long ago. Would that you had accepted it as they have done, for it is truth. Would that you had realized that in Christ alone is the hope of India, as well as of your own souls. The virtue of this sacrifice of God has saved every nation and individual, which has accepted it, and it can save you and save India. Finally—be Aryans, not Buddhists; escape from the Buddhistic fetters of two thousand years and more, and fulfil the destinies, the hopes of your Aryan progenitors.

This argument in refutation, followed by this warm-hearted invitation and appeal, furnish an example of admirable missionary tact. As the early apostles reasoned with the Jews out of their own scriptures, so here. As the wise author of the Epistle to the Hebrews built up his argument for the all-sufficient sacrifice of Christ upon the old ritual of the Jews, so Dr. Clark urges the same cross of Christ as the real fulfillment of an ancient and mysterious significance of Hindu sacrifice. It is very easy to say that the missionary should know only the one great errand of preaching the story of the Cross, and not waste time upon heathen literature or heathen systems, but this achievement of Dr. Clark's has accomplisht more in the struggle with educated but persistent Hinduism, than he could have done in any other way. His was the most effective way of preaching Christ.

PROTESTANT MISSIONS IN THE AMAZON VALLEY.

BY GEORGE R. WITTE, PARA, BRAZIL.

The dominion of the Dutch in Northern Brazil, lasting somewhat less than a quarter of a century, was of too brief a duration to have left any impress of Protestantism on the people of Brazil, or if it did, its traces were quickly effaced by the Church of Rome, which thereafter took pains to keep the country closed to evangelical influences, as long as the spirit of the age would by any means permit such a thing.

The first attempt toward the evangelization of the interior, was made some twenty-five or more years ago, by the South American Missionary Society of London, which attempted to plant a number of stations on the banks of the Purus and on one or two other confluents of the mighty Amazon. What led to the selection of those remote and particularly unhealthy fields, I have been unable to learn. Perhaps the missionaries simply followed in the track of the rubber explorers, who found this to be a very productive region, or they may have been intentionally directed to those fever regions by the sinister thoughtfulness of government officials, whose consent was at that time

necessary for the establishment of missionary stations. These officials were too cowardly openly to oppose the work, while they were at the same time very solicitous to prevent it, if possible.

Be that as it may, the mission eventually failed, notwithstanding a most heroic struggle, which was carried on for some years by a few lonely workers, who one after another dropt off by death, or were compelled to return by ill-health. Their places not being taken by others, the mission came to an end, and to-day but slight traces can be found of this early attempt at evangelizing the interior. I was told at Manaos, that there are still a few Indians on the Purus, who know the Lord's prayer, which was taught them in those days.

While no large attempt has been made since that time to carry the Gospel to the Indian tribes of the interior, it is a mistake to assume that no Protestant work has been done in all these years in the Amazon valley. It is true that none of the great missionary societies have reestablisht work there, but still the Master has not left Himself entirely without a witness in that region. There are at the present time three missionary stations on the Amazon, two at Para and one at the Manaos, all of them carried on by the individual efforts of their respective pastors, to whose persistent and faithful ministry I am glad to bear a brief word of testimony.

The pioneer in this line of work is the Rev. Justus H. Nelson, of Houghton, Mass., who, in company with a few others, came out in 1880 to establish a mission school on the plan advocated by Bishop William Taylor, of the Methodist Church, who was then an enthusiastic advocate of self-sustaining missions. As far as the writer knows, Mr. Nelson is the only worker remaining, who has successfully carried out that scheme, and he has not only been able to sustain himself and the work, but he has been privileged to extend a helping hand to others who came after him. His house has ever been a home to the newcomers, while they were trying to acquire the language. While in his case, self-sustentation has not been a failure, yet Brother Nelson fully agrees with the writer, that it has been a decided hindrance, and has necessitated the expenditure on his part of much time and labor that ought to have been given to direct evangelistic effort, and he is quite willing to turn over the mission to the church, whenever the Missionary Board stands ready to assume and to support the station. This is likely soon to be done, and Mr. Nelson will then be free to extend his work and perhaps to reestablish a Protestant school at Para, which seems to be much needed in so large and important a place.

Besides the Methodist Church, there is also a little Baptist mission at Para, carried on by an American of Swedish extraction, who singularly enough, has the same name as the other. His initials are Rev. Eric A. Nelson. He is partly sustained by some congregations of his denomination in Kansas, and was for a time in connection with the

Christian Alliance, tho the connection has now been dissolved. The Baptist Union of Southern Brazil will probably extend them some help, and will most likely also aid in the establishment of a station at Manaos, the growing capital of the most westerly state of the Brazilian Union.

Manaos is picturesquely situated on an elevation along the banks of the Rio Negro, some 35 miles above its juncture with the Amazon. It forms the chief point of distribution for the entire trade of the rivers Madeira, Solimoes, Purus, Jurua, Javary, and Rio Negro, and is rapidly rising in population and importance. Already numbering 40,000 inhabitants, Manaos bids fair to eclipse even Para before many years. It is full of enterprise and energy, and might be called the Chicago of the Amazon Valley. Rubber exportation, of course, forms its chief source of wealth. How rapidly that trade has grown may be seen from the fact that from a total exportation of 374 tons in 1880, it has grown to 3,693 tons in 1890, and to 7,523 last year.

The mission in Manaos is carried on by a Presbyterian minister, named Rev. Marcus E. Carver, who settled there in 1887, and whose work is sustained by a number of churches in Central New York. Originally Brother Carver also tried the self-sustaining plan, but found the difficulties too great. The results of his ten years' labor certainly seem to justify the confidence put in him by his friends, and the expenditure which they have incurred in behalf of his mission. He has been enabled to erect a small chapel and has purchased a fine lot for a church on one of the proposed city squares. Another mission would probably be commenced on the other side of the town, if a competent worker were at hand to take charge of the station.

During my staying with brother Carver for ten days, last spring, I had an opportunity to see the utter hollowness of the Roman Catholic ceremonies here. Being unknown to the priests, I was present from first to last in the very room where, with much laughing and joking, the procession of the image of the crucified Savior (about three-quaters life size) was made up, and I was able to contrast that gaudy but empty show with the simple but sincerely devout and spiritual worship held that same evening in the Protestant mission chapel. What pleased me most was the readiness of the members to take part in the services, the earnestness and fervency of their prayers, and especially the heartiness of their singing at all the meetings, might have served as a good example to many of our congregations at home, in too many of which the praying is left to the minister, the giving of testimony to the elders, and the singing to a paid choir.

Manaos is at the present time very unhealthy, owing to the many excavations and street-leveling done by the city, but when these labors are completed, it will be an important place to start another mission. Santarene and Obidos are two other towns on the great river where mission stations should be planted. Their situation, one at the mouth of the Topapoz, the other at the mouth of the Trombetas river, makes these two places strategic points, each forming the base for the supply of a distinct and important field. I trust that before a great while one of the larger missionary societies may see its way clear to establish a chain of stations in this great valley, which shall aid and encourage one another.

II.—MISSIONARY DIGEST DEPARTMENT.

MORMONISM IN POLITICS AND RELIGION.

The death of President Wilford Woodruff, on September 1, in the ninety-first year of his age, and the election of Lorenzo Snow by the Council of Apostles as his successor, have again drawn attention to Mormonism in Utah. President Snow is a graduate of Oberlin College, and is the fifth of the Mormon "prophets, seers, and revelators." He was elected in spite of the powerful political and ecclesiastical influence of Geo. Q. Cannon, but as he is old and feeble, Cannon will probably continue to be the real head of the Church. The following is condenst from an interesting address by Eugene Young, a grandson of Brigham Young, delivered at the meeting of the Congregational Home Missionary Society in Cleveland:*

Mormonism, eight years ago crusht by the government, its leaders in prison or hiding, its property confiscated and credit fatally impaired, its people half alienated and wholly threatened with disfranchisement, sued for mercy. Mormonism to-day triumphant and arrogant, its property and prestige restored, its citizenship guaranteed by statehood, its influence secured by power in one of the branches of government, challenges the orthodoxy of your older beliefs and calls it heterodoxy. It throws down the gauntlet to the nations of all the earth, and tells them that every government is the heritage of the followers of Joseph Smith.

What a pity it was that the religionists of America laid down their arms with the battle half won! Why could they not have seen that, when they stopt the teaching of polygamy, they had merely carried the outer redoubts, and that the citadel of this peculiar people stood unmarkt to frown upon the nation? Polygamy was doomed of itself to fall. Had no outside religionist laid his influence against the practise the younger generation in the church would have killed it. Its growth was always forced and its strength was lessened yearly by the determined opposition it met from good men and women whose highest feelings were seared by it. But Mormon ambition is another thing. Against it the hardest blows should have been aimed, with no mercy or cessation until the doctrine of union of church and state had been crusht beyond hope of revival.

Mormon ambition is as broad as the world, as deep as simple faith. It has all the strength of fanaticism, combined with a discipline and organization never excelled in the history of Christian churches. It has a potent honesty that does not hesitate at dishonesty, and an honor that is honorable only in the sense that "the end justifies the means." Mormon ambition seeks only its own ends, casting aside all other considerations, and defying human judgment by its assertion that it has the authority of God for what it does.

I will not dwell upon the struggle through which the Mormon people would go before they would bow even in seeming to the edict that union of church and state should be given up. The fight apparently was over polygamy, but any of the men who went through the long years of bitterness will tell you that this was merely the shell, and that the great principle lay beneath it. Where this struggle ended the new Mormonism began. There was no change in principles or ambitions, but merely a substitution of diplomacy for force in dealing with the nation. It came

* Reported in the *Cleveland Plain Dealer.*

as a realization of the value of guerrilla warfare by an inferior force which might be overwhelmingly defeated in open battle.

A pretended surrender markt the opening of this new era in the history of the saints. Apparently with the utmost contrition the leaders promist that their people should put themselves in harmony with the laws of the land on polygamy and politics. For their part they completely renounced that most vital principle of their faith—the right of control by revelation—so far as political matters were concerned. But now we see that this was only a ruse, intended to do just what it did do —bring statehood for Utah.

Why, the promise had scarcely been uttered before it was broken. It took only one election in Utah after that to show the hierarchy that it had gone too far. It saw its people eagerly grasp the freedom that had been held out, and to regain control of the political situation, the idea was brought forth to divide the territory and future state so evenly on political lines that the priesthood, by turning the votes of a few thousand faithful ones, could always turn the election. From the church office in 1891 went the counsel, "Zion needs more Republicans." Men who had been blatant Democrats turned to blatant Republicans in a night. But the leaders did not dare to exert their power openly, and so with their dark workings they were not able to gain a Republican victory. Because they were not, they attained the statehood and power for which they had earnestly longed since they had entered the "Land of the New Dead Sea."

With statehood hardly assured, the hierarchy threw off the mask, openly defying the Democratic party in the first state election. It laid down the rule that no high officer of the church must take part in politics without the consent of the leaders. Two high officers, relying on the general promise of freedom from religious control in state affair, did take nominations from the Democrats, and against them the wrath was directed. Independent Mormons combined in the campaign to fight this new church law, but it was forced upon them by all the power of the church, and now has become the recognized rule in the state. Under its provisions high officials may be allowed to work for one party, and others may be kept from aiding the opposition. With a reversal of conditions in succeeding years the church may reverse its orders. Thus it may throw its influence from side to side, carrying the state to whichever party seems most to favor its interests.

In Utah everything is gradually being subordinated to the church. At the first state election in 1895 the priesthood took the governorship by obtaining the nomination and election of Heber M. Wells, whose whole life had been guided by church interests. Through this office the chief religious gain was made in the seizure of the state educational institutions. A senatorship was seized for the son of the church's virtual leader. The city governments in Salt Lake and Ogden were seized last year, and further advances made in the subjugation of all city and county schools, and in the formation of lines on which the church leaders may gauge their political movements with accuracy. Only the judiciary in Utah is now left outside the pale of the church, but it too is bound to fall when the opportunity comes to elect successors to the Gentiles who were put on the supreme and district benches as matters of deep policy.

Now as to the future. The selfish politician of the East would prob-

ably say: "They're away out west in Utah. Let them alone. Their concerns are none of ours." But it does not require much imagination to picture the time when the Mormon leaders will show that their concerns are of the East. They delight in the balance of power, and no hierarchy knows better how to use it than they. Already two seats in the Senate are in their grasp. Already they have shown in Idaho their power to dictate who shall represent that state in the upper house of congress. Already Wyoming politicians have found it convenient at times to call for the arbitrament of the church in senatorial crises. Colorado is feeling the first faint stirrings of the new force. Arizona and New Mexico—future states—have learned to respect it. Nevada is a fair field that offers as many opportunities as Utah to the hosts of Zion. With a Senate always close, what influence may not be had on the great affairs of the nation by men who hold such a force, and are skilled in using it?

Selfishness must be relied upon to solve this problem in the end. Those who control the Mormon policy now are using their power for their own advantage. In business, in politics, in the priesthood itself, their interests are paramount. Those equally ambitious see how they are being cozened out of their rights, and some day some of the powerful ones may combine to resent the dictation which makes others powerful at their expense. The presence of Christian churchmen in their midst, independent in business and other temporal affairs, will help the growth of this feeling. The development of Utah's mineral resources, the broader spirit that will be brought by the men who are drawn by a new prosperity, will strengthen it, too. Education, the foe to the arts of darkness and mystery, must in time pierce the hypocrisy. But the menace of Mormonism will not be laid until after the nation and its churches have felt the bitterness of a determined struggle against it.

THE RELIGIOUS ASPECT OF MORMONISM.

The religious aspect of Mormonism was presented at the same time by Rev. Charles W. Luck, of Weiser, Idaho. He said in part:

Whatever opinions we may hold of the Mormon leaders from Joseph Smith to Wilford Woodruff, I think we must admit that the rank and file of their followers are actuated by deep religious convictions. Therein lies the danger that has been pointed out. Leaders can do nothing without followers. Unscrupulous leaders can do anything with followers blindly devoted.

The Mormon leaders are shrewd, clever men. The majority of their followers have come from the peasant class of Europe and America. All through Utah may be found colonies of foreigners, poor, simple-minded folks, many of whom can not even understand English. These people are not the scum of Europe and America, the vicious and depraved, but the majority of them are the ignorant, simple, religious people, on whose blind fidelity and superstitious zeal the leaders can count with certainty. It is their religion that makes them dangerous.

The religious aspect of Mormonism is, in some quarters, treated too lightly. Some say, let them alone; they will come to naught. They number only about 250,000; an insignificant handful, compared with the Christians. The danger lies in the neglect of the small beginning. Far off in the Rocky Mountains is flourishing a small plant of whose bitter fruit the nations may yet have to eat.

Others say, let them alone; they are not so very different from us. They are becoming enlightened. They have given up polygamy, you know. The younger ones see that it is bestial. If we pay no attention to them they will gradually change, and in the end will become an insignificant sect of Christendom.

The Mormons themselves will applaud either of these views. All they want is to be let alone. They will do the rest. That is all that any people wants. The "let alone" policy always has advocates who are for peace at any price, so long as they do not have it to pay. They fear that active, positive measures will interfere with their business interests or political aspirations. There are not a few such in the leading Christian churches in Utah.

The Mormons are unceasing in their efforts to propagate their doctrines. They have some 1,200 missionaries scattered through the world. In one school of the prophets there were 1,000 students last year. Now there are about 300. The others have gone forth to sound the trumpet of their "everlasting gospel," and are gathering converts all through the East.

Now, since as believers in republicanism we may not object to majority rule—even Mormon majority rule—we can avert the danger that threatens us only by converting the Mormons. The weapons of our warfare are spiritual, "mighty before God to the casting down of strongholds." If we can correct their heathenish doctrines and corrupt practices, we have nothing to fear from the Mormons. They will be as good citizens as any. We can not desire better citizens than some of Brigham Young's descendants. If the truth as it is in Christ Jesus can not counteract the virus of Mormonism, God help our country! Our methods should be modified; our efforts mightily increased. Our cry may yet be, "Save Utah to save America!" Yea, rather, under a higher law than self-preservation, let us cry, "Save the Mormons from their folly and superstition and degradation. Save them for their own sake and for Christ's sake."

SEVEN CHARGES AGAINST MORMONISM.

The State Presbytery of Utah, in its recent session, August 29, arraigned the Morman Church in a series of formal charges, seven in number, which are as follows:*

First—The Mormon Church has returned to politics. The manifesto by which this was brought about issued on April 6, 1890, and was adopted by the church soon after, thus becoming a "scripture," an inspired document, as binding on conscience as the decalog. This manifesto gives the priesthood the right to say who of its members may aspire to political office, and who may not, thus making it clear to the voter who is to be elected and who defeated.

Second—In addition to political control, "the Church" has determined to take control of the state schools. In most of the towns and villages of the commonwealth, only Mormons are elected to serve as trustees and teachers in the public schools. Non-Mormons, at certain points, have been notified that since they can not teach what parents wish their children to know (Mormon doctrine) they must seek employment elsewhere.

Third—Another phase of present-day Utah is that the people are being urged to "live their religion." One "lives his religion" in Utah who has entered the "celestial order of marriage," and "cohabits" with all his

* Condenst from the *Literary Digest.*

wives. Of such cases more than two thousand have come to our notice, and this living has resulted in the birth of more than one thousand children since statehood was granted, January 4, 1896.*

Fourth—That this peculiar institution may flourish, that ubiquitous thing known as "church influence" so affects men that those who could testify to this lawlessness are silent, juries refuse to find indictments, and officers make no arrests. Hence religious adultery goes unpunished and the "kingdom" grows apace. From the heads of the church down, polygamy flourishes.

Fifth—If a person has the temerity to call public attention to this state of affairs, he is roundly denounced as "the enemy of the people," and soon becomes aware of the unfortunate blunder he has made. Want of employment, waning business, or a sultry state of the atmosphere, either or all of these instruct him that a change of locality will be convenient. Hence people and newspapers that hope to do business here and enjoy our salubrious climate find it advantageous to discuss other than "the present situation in Utah."

Sixth—Moreover, the present conditions in Utah are not confined to this state. There is an outreaching. Mormonism is going into other states. The church claims to have about two thousand of these missionary mendicants who "travel without purse or scrip," and who live off the bounty of the people to whom they go in the field.

Seventh—One thing more. The missionaries carry a veiled gospel. They do not say all they have to say in the first sermon, nor in any "field" sermon. They do not even give the people "meat," much less "strong meat." They feed "milk." It is safer. Better adapted to weak and sensitive stomachs. Faith, repentance, baptism by immersion for the forgiveness of sins by "one having authority," and imposition of hands, and the stock doctrines commanded by Joseph Smith and his successors to be taught "to the world;" while the Adam-god, immediate revelation, infallibility of the priesthood, divinity of the Book of Mormon, celestial order of marriage, God as a polygamist, Christ the husband of three wives, salvation for the dead by vicarious baptism, the duty of tithes, implicit obedience to the priesthood in all things, personal or blood atonement for the pardon of the unpardonable sin, and such like doctrines, they reserve until the digestion of the new convert is improved and he can take "strong meat."

CHRISTIAN WORK IN MINING-CAMPS.†

BY MRS. CLARA E. HAMILTON, SAN FRANCISCO.

Never, since the memorable days of '49, has a mining craze swept men off their feet as at the present. With gold in Alaska, gold in California, gold in Mexico, and gold and copper in Arizona, it is no wonder that hearts beat high with expectation. Thousands of fortune-hunters are flocking to the Pacific Coast. "Finds" and rumors of "finds" are a staple of conversation upon the streets. Many new mining-camps have been opened within the past few months, many old ones have taken on new life, and prospectors, with their pack-burros, are scouring the mountains in search of hidden treasure.

* See article in *The Independent* for March 3 last, by Prof. M. E. Jones.

† Condenst from *The Independent*.

From the solitary search of the grizzled prospector, to the busy, swarming mining-camp, the step oftentimes is very short. For a few months the camp is wild and lawless, but presently chaos resolves itself into order. The men are put upon regular "shifts," and things proceed like clock-work. After two or three pay-days are past, the families begin to be sent for, and lo and behold, some fine morning the place finds itself no longer a reckless mining-camp, but a thriving little town with the responsibility of an ever-widening influence upon its shoulders. It is these vigorous, impromptu villages that are making the character of Colorado, Wyoming, Montana, Idaho, Nevada, Arizona, and New Mexico.

In the slums of our large cities a great work is being done; so also in the South, for our Freedmen, and upon our frontiers for our Mexicans and Indians. Here in our mining-camps, however, are hundreds of men, already humanized, waiting to be Christianized; and they are the men who are to make or to mar our whole Western country. It must not be imagined that they are of the same stamp with coal-miners or the other unskilled laborers of the East. They are intelligent men, largely American or English, with a sprinkling of the better class of German, Italian, and Scandinavian working-men. They have their faults, it is true; but they have also their virtues—courage, candor, and generosity. One who is intimately acquainted with their mode of life, wonders not that lawless excesses sometimes occur, but that such outbreaks are not more common.

After a hard day's work, the miner comes down the trail from the hoist with body weary and brain benumbed. He must have rest; he must have relaxation. He is capable of a great deal; but he is too tired, too spent, to be able to choose his own recreations. He must take what is offered. And what *is* offered? Drink, dice, degradation. In one little mining-camp of which I happen to know there are fifteen hundred inhabitants, and at the foot of the hill sit more than twenty saloons, like vultures, waiting for their prey. Once in five Sundays a Presbyterian missionary preaches a sermon, and goes away! The men have tried to help themselves a little. They have organized a library association, and have secured a tiny library room—the only one they can get—dark, dingy, and miserable. And in that little room, by the light of two lamps, they sit and read the books that have been donated to them, and try to resist the temptation of the light and warmth and music and jollity of the saloons below. Oh, the pity of it! These men are generous and manly, quick to respond to either good or evil. But it is evil only that beckons to them and welcomes them. The Church, with all the high and noble influence that it represents, has barely glanced at them, and yet they might be made its stanchest champions. Sermons are not their greatest need. But Christianity, earnest, loving, and tactful, has the power to reach them, to lift them to the life they dimly long for, and to save this great West, whose fate now trembles in the balance.

An experiment has been tried in one of the camps of Arizona—the only one in the Territory where a Sabbath is observed—owned by New York Presbyterians, who have furnisht to their employees a finely equipt library. The man whom they sent out as librarian is a clergyman, and he acts as pastor of the little union church, which gives him what support it can, but which is wholly independent of any mission board, as the pastor's salary from the library is a fair one. To enter that

library is to be convinced that our Western miners have many avenues of approach. The best of magazines are there, and many of the best of books; and the pages that are most enthusiastically thumbed are the pages that contain the solid matter. Of course, many of the men never darken its doors—the shifting and shiftless contingent. But most of the employees, and their families as well, make excellent use of their opportunities. The good influence of the library is beyond calculation. The men are no longer defenseless before the saloon; they have a pleasant place of their own in which to congregate, and good reading is thrust into their hands. But the miners have not the dimmest idea that this thoughtfulness on the part of the mine-owners emanates from the spirit of Christianity. The library has become a matter of course; it gives them a mental and moral uplift; but it has for them no spiritual significance. If the fact could be made evident to them that, because centuries ago Jesus taught His followers to love their neighbors and to seek to bear one another's burdens, for this reason His servants, their employers, were endeavoring to live out His commands, that library would have a new and very different value in their eyes. As it is, it does much for them; but it falls short of its opportunity. It does not "give God the glory." And to those hundreds of families it is but a convenience and a pleasure, instead of being a finger pointing to the fatherliness of God and to the brotherly love of His children.

This is but a single illustration of the opportunities of the Church. A practically equipt gymnasium might be another. "We can undertake no new work," say the home mission boards. But the obstacle of expense is not a great one. In our mining-camps money is plentiful and hands are open. The men only require to be *led*, with somewhat of the gentleness that the Elder Brother Himself would have shown toward them. They know but little of Him, and they misunderstand Him utterly. Miners look upon Christianity as a namby-pamby comfort for sad women and decrepit old men; and, alas, there are but few Christians in such places to demonstrate to them their error! If they could be helpt to realize that religion is practical, and that it is for the every-day life of the sturdiest and the strongest, the problem of our great West would be on its way toward solution. One might *tell* them of these truths until the crack of doom, and they would be no wiser; but to *show* them by object-lessons, as one would to a little child, that the Father, and therefore the Church, seeks to help and to strengthen and to gladden, in the little as well as in the large things of life—this is our hope of winning them. To win the mining-camps is to win the West; and to win the West is to keep the country.

OBSERVATIONS IN THE ELLICE ISLANDS.

The following is condenst from a paper contributed to *The Australian Christian World* by Mrs. David. Not long since she accompanied her husband, Professor David, of the University, Sidney, on the scientific expedition to the Ellice Group, in the South Pacific. She was not prepossest in favor of missionary work, but after having had opportunities for studying missionaries and their work, gives the result in part as follows:

At the end of the first week in Funafuti, I have the following notes about the mission work on that island: Good church, large, airy, well-

built; native teacher's hut the best hut in the village; native teacher presses natives into his service to cook, and nurse his baby, in return for which he feeds them and makes them presents; school meets at irregular intervals, apparently when native teacher doesn't feel too lazy; this man smokes and eats, and tries to read English, goes through school and services in a perfunctory manner, also fancies himself a good deal, gets abundance of food given him by the natives, and ten pounds a year, also subscribed by the islanders, who number about two hundred and seventy; school children read and write well, but are very poor in arithmetic and needlework; children not allowed to wear natural flowers in school or church, tho gaudy artificial ones pass muster; king and sub-chief seem to be afraid of the native teacher, disapprove of his idleness and greed, but dare not tell him so; native teacher has supply of medicines given him by the London Missionary Society, but never uses them, begs our medicine instead; church and school-house not well kept, communion vessels dirty and broken; trader not actually opposed to the mission, his children attend church, some are members, and one holds office, but he doesn't like the present native teacher, so must get other people's ideas about the gentleman and watch him myself; native teacher bathes in the common bathing-pool for men, which is a loathsome hole, and the source of many of the vile skin diseases with which the natives are troubled, therefore evidently ignorant of sanitary laws, and not likely to be of use to the natives in that way. Can there be clean souls and dirty bodies?*

So much for the first week's observations. At the end of three months I have not changed my opinion about this particular teacher, but I have collected other information. For instance, the trader tells me that the last two native teachers were really good men, who workt hard in their two gardens, taught the school well and regularly, preacht good sermons, visited the sick, lookt after the people well and set them a good example. Here, then, was the key to the puzzle that had been perplexing me. I had watcht the natives closely; they were most reverent in church, they never missed the services, they always had evening prayers in their own huts, they were really in earnest generally about their religion, they subscribed both money and mats when they were askt, there was never a brawl or quarrel in their village during our stay there, and the people were always happy and jolly, contented, and full of fun. They love their children now, tho they murdered them wholesale twenty-five years ago. There was no sexual immorality in the place (and there was no sexual morality twenty-five years ago), no drunkenness, and absolutely no theft. In fact, I could not help thinking, as I saw the humble lives of the king, sub-chief, and all the subjects, here is an almost ideal community, with primitive Christianity in its most attractive and convincing form; we may well droop our "civilized" heads and say these people teach us indeed. They are dirty — yes, horribly dirty—but they would be clean if they had been taught the importance of cleanliness; and remember they have only had native teachers, whose ignorance in some matters is only matcht by their misguided zeal in others. After all, we judge of the work by the general results, and these are undoubtedly good beyond the wildest expectations of the most fervent mission worker.

After three months' careful observation of this one little island, I have come to the conclusion that morally and spiritually these poor native teachers have workt miracles; they have also secured permanently plenty of food, by teaching the people to cultivate arum-roots and bananas, as well as the coco-nut, formerly their only food. The faults of the unsuccessful teachers are not crimes, they are the faults of children suddenly releast from restraint; and I am sure if an English missionary of tact, education, and real Christ-like humility were put in charge, so as to be able to make frequent visits, and keep a check on the natural idleness and tyranny of the Samoan native teacher, the good work in the Pacific Isles would go on increasing, in spite of the opposi-

* This teacher has since been removed for incompetency.—*London Missionary Chronicle.*

tion of some traders and sailors. There is no doubt about it that just now is a critical time with missions in the Pacific. Trade is increasing, tourists are longing for strange nooks to visit, able commissioners visit the islands under the British protectorate, every ship brings sailors who deride the missionary, the natives are wondering who is "the boss"—missionary, man-of-war captain, or commissioner—and much depends on how they are taught the distinction between the powers of church and state. The native teachers deliberately tell the commissioner that they know no law except the law of the English missionary, and then, when the law of the English missionary doesn't agree with the private wishes of the native teacher, he threatens to tell the commissioner. Here is the wiliness of the—savage I was going to say ; but substitute instead the wiliness of unregenerate humanity cropping up again after years of repression. An English missionary of the very best sort — Christian, man of the world, and scholar combined — is needed in charge of each of these remote groups.

After leaving Funafuti, I had a more limited opportunity of observing the English missionary and his wife. The luxurious living that one hears about is a story probably arising from the fact that the missionaries' wives are anxious to provide the best meal they can for their rare visitors, and they like to show that they can keep house well even under great difficulties. As to missionaries' salaries, any skeptic can apply to the society for exact statements on the subject. The salaries are not likely to decoy greedy people to live in a perennial vapor-bath, away from friends and relations, and, worst of all, away from their children. Yes, these men and women give up their children, whose health and education would suffer by long residence in these islands. Perhaps cynical critics have never had to part with a favorite child, and so can't appreciate the sacrifice.

The mission-houses are well built, cool, and airy, but there is no suggestion of the gorgeous palace about them. In that climate, if the mission-house were not cool and airy, the missionaries would die, and the society would be at greater expense in having to fill vacancies more often. In that climate, also, people who are not well fed suffer in health even more than they would do in a temperate climate, and I should say that, from a business-like view of the question, missionaries should not live on salt junk and damper, but on the best tinned foods that can be purchast. After all, do we superior critics think tinned foods great luxuries?

As to the staff of servants kept by the missionaries, it is true as regards numbers; for each missionary has a houseful of hungry, lazy, incompetent natives, who are being trained, as far as possible, in habits of cleanliness and industry, and are being educated at the same time, because from their ranks many of the native teachers are chosen. I would rather have one good English general servant than twenty of your raw South Sea Island natives, and so would the missionaries' wives. The islanders are excellent boatmen, and it is a pretty sight to see them in clean uniform, rowing the mission boat to the mission ship, with the missionary looking like a nabob in the stern. Is this swagger boat a necessity? Well, there are strong winds and currents, great dangers from reef and surf; many small boats are blown away and never heard of again. During our voyage the *John Williams* picked up the remains of a crew that had been blown out of its course over a thousand miles—eight people alive out of twenty. If a white missionary had not a powerful boat and a numerous, well-trained crew, he would probably be able to visit one or two of his stations round the coast, and would then cease to be seen; and then think how much of the subscribers' money would be thus wasted!

In conclusion, I may say that in the future I do not mean to believe unkind criticisms on missionaries and traders, unless I have an opportunity of personally testing the truth of such criticisms. The fashionable novelists who write up the islands have to make a story that will take the public, and the public that doesn't subscribe to missionary societies likes to be justified in its doings. There is no doubt that missionaries, being merely human, make mistakes; that is not wonderful—the wonder lies in the fact that they make so few.

III.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

Some Mission Fundamentals Illustrated.

H. F. LAFLAME, CANADA BAPTIST MISSION, COCANADA, INDIA.

The genesis of a mission, like that of an individual, very frequently determines its whole career. Two factors in the commencement of the mission to the Telugus in India, by the Baptists of Ontario and Quebec, Canada, have exercised a powerful influence in directing its after growth.

The first of these is the indigenous origin of the mission. Its birth was through the bold self-sacrifice of Thomas Gabriel, who left a lucrative government office, with the prospect of a comfortable life-pension, and threw himself heartily into the development of the young mission, which he himself had been the instrument, in God's hands, of creating. It soon outgrew his limited resources and power of control. In response to his urgent appeal in 1847, the Baptists of Ontario and Quebec, now but a wee body of 45,000 communicants, but then very much smaller, undertook this work by sending McLaurin to Cocanada. He and his brother-in-law, Timpany, who died in the service, had been the Canadian representatives in the American mission in the Ongole region.

The second factor is that these families came out from the midst of a stirring revival, in which, during the course of two years, McLaurin had baptized 1,185 converts, and which was the precursor of that mighty revival of 1878, that swept 10,000 adult believers through the baptismal waters into the Ongole church, and subsequently swelled the membership of that single church to 25,000 communicants. The mission was fortunate in having as a pioneer one who was steeped with evangelistic ideals. The strong impulse thus early given, to seek amongst the common people, the out-caste, and the poor, for those lost ones, who in their sense of sin and humble character go out justified rather than others, has clung to the mission and impelled it ever since. The staff, now grown to thirty-two in number, embracing ten families and as many single ladies, is largely controlled by the bent toward the poor and the neglected thus given in the very inception of the mission.

In the sphere of grace, as in that of matter, God moves along the lines of least resistance. This great truth finds an illustration in the development of this mission. "How hardly shall a rich man enter into the Kingdom of God." Such were not the first converts. Prominent amongst the early converts were three brothers, who, tho of the lowest caste, were by no means indigent. They were such important factors in the life of their village that it was impossible for the villagers to turn them out. Their change of faith did not involve a change of residence, and so the Gospel secured a firm foothold through these men in the village in which they were well known. Following the lines of least resistance the subsequent conquests were from amongst the relatives and close friends of these first converts. Christ, by utilizing, recognized this power in the calling of his twelve apostles, many of whom were relatives, in the sending back of the healed madman to his own people, the Gadarenes, and in appointing Paul, the Roman citizen, as the apostle to the Gentile Roman world. This New Testament fea-

ture of the mission's work has been so eminently successful that it has not been any part of the mission's policy to gather the young and tender converts out from their unpropitious surroundings into industrial, agricultural, or any kind of model Christian settlements or villages. They have been sent back, after baptism, to their own villages, to thus salt with the grace of their salvation their own fellows, and to shine more brightly in the light of the fires of persecution kindled in a futile effort to forever exterminate them. The blessed leavening influences of the saving grace of God have thus past from household to household, until in the very center of the most markt success, where the earliest converts were won, there are three villages, where, 30 years ago, there was not a single Christian, in which now it would be difficult to find an avowed idol worshiper. When one bears in mind the inflexibile stability of Indian village life, where, through countless generations the children succeeded the fathers without immigration or emigration, coupled with the intricate network of family connections, woven through the custom of marrying first cousins on the mother's side, this influence as a factor in evangelization becomes apparent. So the good work has spread till the population of about one million and a quarter in the nine fields of the mission is penetrated by a Christian community of some 10,000 souls, of whom 3,646 are communicants.

From amongst them preachers or evangelists and teachers have been gathered out. The process is illustrated by the following incident: One of the missionaries, after a preaching service in the streets of a remote village, was approacht by a man from the crowd of listeners, who held in his hand a crumpled tract, saying that through it he had come to believe in the Savior, and wisht to follow in the way with the Christians. The missionary, on examining him, found that tho he could not read, he had taken the tract, received the year previous, to an educated man in the village, and from his reading of it, had found Christ. The man had an intelligent idea of the way of salvation. He was received for baptism. He said his wife, son, and brother were also believing. They, too, were baptized, and all returned to their own village. After a short time they were burned out and compelled to leave, owing to the hateful persecutions of the caste-men, and fled, after fruitless opposition, to a neighboring village, where some heathen relatives lived. In eight months' time this convert brought five of his relatives to the mission station for baptism. The missionary was absent on tour. Partaking of a meal hastily prepared by the missionary's wife, they prest on, reaching him after a journey that had occupied all day and night, without rest or food, except that received at the mission-house. After being baptized, they urged the missionary to come to their village, for, said they, "twelve others, our wives and relatives, are awaiting baptism." Thus, in the space of a little more than a year, that one man, unlettered and ignorant tho he was, had been the means of bringing a score of souls into the Kingdom. So owned was he of God that, tho a poor speaker, no preacher, and unable to read, he was sent forth to tell to all the message that he had been so blest in telling to his own relatives and friends.

Not all the preachers are men of such poor educational qualifications; but many of the pioneer workers have been such. No educational test has ever been used to exclude any man of spiritual power

and a real hunger for lost souls. That is the *sine qua non* of a preacher's qualification for service. With that, all else that can be added is welcome, without that, nothing else, let it be ever so good, is acceptable in any way as a substitute. The home board has never made educational excellence an important test in selecting and sending forth missionaries. In the staff, comprising 11 men and as many single ladies, not one is a full graduate in arts and theology. By training, by spiritual instincts, and in disposition, these missionaries are a body of evangelists. They have selected stations to become spiritual camps in the midst of teeming populations, amongst whom, by frequent tours, they have carried forward the Gospel campaign, spending from one to two hundred days each year in touring, by boat, in tent, on horse or wheel, or by palanquin amongst the villages, accompanied by a band of preachers, colporteurs and Bible women, presenting Christ and Him crucified wherever a company of hearers gather at the village temple, on the roadside, in the market-place, or the open field. This has been prominently and pre-eminently the work of the missionaries, both male and female. The gentler sex are no strangers to the rough experience of camp-life or to ox-cart trips over the jolting rice-fields.

While utterly ignoring educational effort as a principal evangelizing agency, the mission has by no means neglected education. A maxim among them is that the children of Christians have a right to that knowledge which will enable them to read the Word of God for themselves. So, as a pioneer worker in a new village in which there are families with children enough to constitute a nucleus of a veranda school, a teacher is placed and never withdrawn as long as it is possible to keep him there. His work is to read and pray with the Christians day by day, to conduct the services as best he can on the Sabbath, to establish a prayer-meeting and a Sunday-school, and to give the children of the Christians and as many others as are willing to come, as much book-knowledge as he pos-

TOURING IN INDIA ON WHEELS AND HORSEBACK.

sibly can. In this way 72 teachers are engaged in 62 schools, teaching some 500 children. Of these 72 teachers all are Christians, but one. That regretable exception is engaged in one of two small caste-girls' schools, which are adjuncts to the lady missionary's work amongst the caste women in the only large town on the mission's field—a place of about 50,000 inhabitants.

No government money grant is taken in any of the schools conducted by the mission. The education of its people is the proper duty of a government who taxes them, in part, for that purpose. Therefore, since the adoption by the government of a more liberal educational policy toward the out-caste classes, these village schools are being handed over as rapidly as possible to their control. The teachers in all of them thus transferred are Christians trained in the mission.

In conjunction with the day-schools at eight out of the nine mission stations, there are boarding-schools, where 172 boys and 131 girls, or 283 pupils in all, are carried on a grade or two higher than in the village schools. These comprise two classes of pupils—first, and in the majority, those who, in the lower outside village schools have shown an aptitude for studies, and have a desire to go on to better things; second, those who, because of the fewness of Christians in their villages, and the impossibility of affording them a teacher, would grow up in total ignorance but for the provision made on their account in these boarding-schools.

Attacht to one of these schools, which is presided over by a missionary who devotes his whole time to the work of the school, is a theological department. In this 19 young men, with their wives—for all sit in the same classes—are preparing definitely for the work of the ministry. In all the schools the Bible is a text-book. In the theological seminary the theology and training are eminently Biblical and practical. An industrial department has recently been opened in this school. There a dozen young men at a time are trained in carpentry and blacksmithing, and return to their villages with such a knowledge of these useful arts as, in their development to a higher social life, makes them independent of the village artisan—himself a caste-man—who, by refusing to instruct these men, has nevertheless failed to avert their keen competition.

In another of these schools, and one to which a single lady devotes her entire time, is a Bible-training class for the special preparation of Bible women. The increase of the mission alone will justify the extension of the school system into the realm of higher education, and that only to meet the imperative demands of the Christian community.

There are no orphanages, no asylums, no homes for the poor, and no philanthropic institutions as such, connected with the mission. The church is made the center of the spiritual life of the people, the home its foundation. The poor are cared for through the church and in the homes of the people. The orphans are distributed in the same way. The medical missionaries, of whom there are two, one of these being the wife of a missionary, are first missionaries, afterward doctors. They attend to the sick, because their compassion for the suffering, coupled with their ability to relieve such, compels them to it. These avenues of approach to the people, and of winning their confidence are but means to an end—the application of the one great cure-all for the woes of mankind—the blessed Gospel of God's love. They charge for the medicines used. Their services

A LEAF-ROOFT, MUD-WALLED, CHAPEL-SCHOOLHOUSE IN INDIA.

they give freely and to all alike, but with the distinct understanding that their first and chief work is the proclamation of the Gospel to the healing of the soul-sickness of the people.

The salaries of the native agents range from four rupees to twenty-five, but will not average more than seven rupees a month. The principle which fixes their distribution is the same as that which settles the missionaries' salaries. These look only to providing a fairly comfortable living allowance, without a retiring pension or extras for any purpose. A salary scale for native agents thus controlled secures and retains only such persons as are entirely devoted to the highest interest of the work, and who, in their style of living, will not be out of sympathy with the people whom they are sent to serve. Men who have an ambition for money-making and a high place, must seek that by their own effort without the help of the mission.

Self-support amongst the people at present composing the majority of the converts is only possible by keeping the salary of the native agent and the architecture of the local church within reach of their offerings. Despite the famine of last year, which bore heavily on the Christians, their contributions surpast those of any previous year. The total amount contributed was Rs. 3,265, a sum which averages about one rupee per member, but which, as yet, meets only a little over half the congregational expenses. The Christians are being imprest with the thought that a tithe from the income of each Christian family will mean that ten families can support the pastor, and that the remaining offerings can be utilized for the extension to others of that blessing which has meant so much to them. This principle was long and ably advocated by the founder of THE MISSIONARY REVIEW OF THE WORLD, himself one of the best missionaries—the late Dr. Wilder.

In conclusion, the following brief review of the fundamentals illustrated in the history of this mission and set forth in this article, is here given:

An indigenous origin.
An evangelistic ideal.
An extension along the lines of least resistance from individual to individual in a family connection and the caste or village community.
A tireless itineracy.
A system of common schools, primarily for the Christians, tho

not confined to them, which insures the elevation of the entire Christian community.

Domestic rather than institutional philanthropy.

An economical administration.

A pressing of self-support.

These are the earnest of that strong, independent, self-governing, Gospel-giving, native Christian community, for which prayer is constantly being offered.

Not Peace but a Sword!

The Baptism of a Hindu Boy.

REV. W. W. HIGGINS, BIMLITATAN, INDIA.

What a horrid thing caste is! What a masterpiece of the devil! How cruel and relentless! Surely they that are in its shackles are very slaves, and its bondage throws Egyptian bondage into the shade.

It must be difficult for you in the home-land to realize just the cruel rage of this monster, when one attempts to get out of his clutches. The Hindu may lie, steal, blaspheme, commit adultery, etc., *ad libitum*, and his religious standing is as a rule untoucht. He may do all these and yet be a "good Hindu." But let him touch a man of another caste, let him eat or drink with some one of another caste, and his religion is gone in a moment. He must be excommunicated forthwith. Excommunication from caste with all the disabilities that are involved, is something that Hindus dread far more than they do the woes of that eternal fire into which Satan and all his servants shall be cast. But the devil never roars so furiously and gnashes his teeth so fiercely as when the cause of breaking caste is that the person wants to follow Christ. God said to old Pharaoh, "Let my people go." Pharaoh replies, "They shall not go." His desperate attempt to keep God's people in Egypt is a striking illustration of the struggle that takes place in Hinduism when God says, "Let my people go." We are again and again reminded of the words of Christ: "I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."

Let us see how this was illustrated the other day in the case of a young man baptized here. His name is Nursimulu; his caste, the "shepherd caste." He has been attending the mission day-school here for some time, and has come to know of Christ as his Savior. Frequently he has askt Mr. Morse for baptism, but as he was a minor, and as it is a serious matter to baptize one under 18 years of age, Mr. Morse has felt it wise to postpone his baptism. Acting upon legal advice, he at last decided to receive the lad. He is 16 years old, and it seems that if one is old enough to earn his own living, and appears to be independent enough to choose for himself, the court will allow him to make his own choice in religion, even tho a minor. It was Sunday morning! The sun was rising out of the calm bosom of the beautiful Bay of Bengal, announcing the arrival of a new day. It was indeed a *new day* for at least one young man. It was in the garden! The baptistry is there. The assembled congregation was small—only a few native Christians and two or three of us missionaries. It was not known to any but ourselves that this lad would be baptized. Even the servants must not know, for the news would surely get out, and his relatives will thwart our purpose. The compound gates are all lockt in case of disturbance. The young man

could not even be brought before the church and publicly accepted as a candidate for membership "after baptism," according to the "rule and practice" of Baptist churches. Nursimulu was glad to take the step, tho perhaps he did not realize what a fuss would be made over it. After the baptism we gathered in the school-house for the preaching service. Fearing a disturbance this room was used rather than the chapel, which is outside the mission compound. The Lord's Supper was also administered at the close of the preaching service, and if Nursimulu's baptism had not broken his caste, his eating with us at the Lord's table would effectually do so. Soon the gathering crowd just outside the gate indicated that the news had reached Nursimulu's people. The street was thronged, and we found it necessary to guard the gate, lest they break it down. Conspicuous in the crowd was the *poor old mother*. She was nearly crazy with grief and rage. First putting the palms of her hands together and pointing the finger tips toward the sky, she prayed to her heathen god for help. Alas, it was like the worshipers of Baal at Mt. Carmel. Her ejaculations were: "Oh, Narayana! Oh, Narayana!" Then she shook her long bony finger at us, and gave us a good cursing in the name of some of her deities. The poor soul wrung her hands in grief, and beat her breast as if in an agony of despair. She kept exclaiming: "I shall surely jump into a well!" If her boy had been seized by a legion of devils from the "pit," and been cast into the seething caldron where the "smoke of their torment ascendeth forever and forever," she could hardly have felt worse. What awful thing had this boy done? What great sin had he committed? What terrible calamity had befallen him? He had simply found the best friend that man ever knew, and was only seeking to follow the meek and lowly Jesus. Jesus! What a horrid name! Better far become a leper with all his loathsome foulness, than a Christian! Better far become an opium sot, with all the physical, mental, and spiritual emaciation and idiocy that this means! Better grovel in the gutter a wretched drunkard, dreaded and loathed by your wife and children, than be a Christian! Ay, better become debaucht and befouled by a life of open vice and shame, than to join the despised and hated followers of the crucified Jesus! Better be drowned in the lake of fire and brimstone, a thousand times better, than to turn Christian! So it would seem! How they hate God's dear son! But to go on with my story. Nursimulu stood upon the school-house veranda and saw his mother's frantic gestures, and his brothers' beckoning appeal. Why not go down and talk with them? Simply because they will beat him, and carry him off to put him to some dreadful test, to see if they can not make him recant and deny the Lord, whom he a few hours before publicly profest to love. As he does not show any disposition to go to them, the brothers look defiant, and shake their fists ominously. We sent for the police to disperse the crowd. They, too, hate this Jesus, and would gladly see us whipt out of the town. But they are afraid to neglect their duty. The policemen take the old mother by her arms and drag her away. She tries to break away from their grip, and finally sits right down upon the ground, wailing piteously. Soon the people have been disperst by the police, and the angry relatives have gone home. But Nursimulu looks troubled. Does he think his mother will carry out her

threat? Possibly not; but he does not know just what all those threats involve. It seems as if the sun that rose so gloriously for him in the morning, has now become hidden, and the thick black thunder-clouds have gathered about his head. It may burst in a storm of persecution and he trembles as he thinks of what it all may mean. He is afraid to stay away from his relatives, and equally afraid to go near them. Possibly his heart has failed him as he thinks of his mother's tears and her broken heart. At any rate, he decided to go and see them, even tho we advised him to stay with us at least for a time, until their anger had cooled off a little. In the evening after dark he went home. That was about three weeks ago. Since then he has not come near us. We hear that his "big brother" beat him. Of course, they are hindering him from coming back. We can only pray for him and leave him in the Lord's hands, remembering what the apostle says: "Think it not strange concerning the fiery trial which is to try you as tho some strange thing had happened unto you: But rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." We shall watch Nursimulu's case with interest; and will you not join us in praying for him that he may be kept, and that he may be one of those of whom the Lord said: "They shall never perish, neither shall any man pluck them out of my hand."

Significant Items from Japan.

The president of the house of representatives at the late meeting of the Japanese Diet was Mr. Kataoka Kenkichi, who was vice-president of the former session, and has been a member of every diet since a representative government began. For a long time he was the vice-president of the Liberal party, and one of its most trusted leaders. He is the representative of Tosa province, and an elder of the Presbyterian church at Kochi. The day before Mr. Kataoka left his official residence, a meeting for prayer and thanksgiving was held there at his invitation. This was attended by the other Christian members of parliament, together with the Christians from Kochi Ken, now in the capital, and several of his other personal and official friends, about forty in all. The Rev. Uyemura Masakisa led the meeting.

Mr. Kataoka said:

When I was first urged by my friends to accept the nomination for president, I positively refused; but when I came afterward to think and pray over the matter, I felt that perhaps it was God's will for me to accept the position, and if so I ought not to refuse, as God would surely also grant me the help necessary rightly to perform all the duties. With this faith and trust in God I accepted the nomination, and the fact that I have not as I believe brought discredit upon myself nor disgrace upon the office during my short term of service, is entirely due to the help which God has given me. On taking my seat in the house it has been my daily custom, before beginning the business of the day, to offer up a silent prayer to God for help, and to ask his blessing upon myself and upon the assembly. I feel that such a meeting as this, on the eve of my leaving the official residence, is a matter of rejoicing and thankfulness.

The Rev. Mr. Uyemura, and others, also gave suitable addresses, or led the meeting in prayer. It is believed that this is the first time that such a meeting has been held in an official residence in Japan, and it is therefore a remarkable occurrence.

By the present union of the

liberal and progressive parties in Japan, a new party was organized that now controls the government. Finding themselves unable to carry out their policy, the former cabinet resigned, and the leaders of the new or constitutional party were appointed to fill their places. The two most prominent officials are Count Okuma and Count Itagaki, who are men of high moral character, and who have shown their devotion to their principles through much trial and at great cost. Now they have achieved the object for which they have long contended: that is, a constitutional government in which is party control.

When the new cabinet was formed, it included the committee who had effected the new organization, and the question soon arose whether they should continue their positions on the committee, and at the same time hold office in the cabinet. The matter was finally settled by the members of the cabinet yielding to the demands of party, and resigning their positions on the committee.

A new committee was then formed of two representatives from the Progressionists and two from the Liberals. One of the latter was Mr. Kataoka Kenkichi, and the other is Mr. Ebera, who is the head of the Canadian Methodist school in Tokyo. The selection of two such men is a most remarkable fact, as an expression of the confidence the people have in the religion which they profess, and an indication that the Gospel of Christ has gained a strong foothold in Japan.

About three years ago the agent of the American Bible Society received assurance from the prime minister that a copy of the Bible would be accepted by the emperor. It was arranged that it should be the joint gift of the three Bible societies now cooperating in Japan. After much delay it was given to His Majesty, and its receipt was acknowledged with thanks.

Questions In Our Mail Bag.

The missionary committee of a Presbyterian church in the State of Washington wishes to know how to invest money in a missionary library. They say, "Will you kindly give a list of thirty volumes of the best books on missions for our Christian Endeavor Society library." A Baptist church in Pennsylvania asks "for a short list of books, excellent as a nucleus of a missionary library for a Young People's Society." Similar requests come from other widely separated parts of the country, almost without interval.

1. If access can be had to the Report of the First International Student Volunteers meeting there will be found an admirable "Classified List of Selected Missionary Books" in the appendix, of 104 books, which we happen to know was compiled after very wide correspondence with missionary workers. There were arranged six separate libraries from this list. "The Young Peoples' Library" included Dr. Pierson's "Crisis of Missions;" "Mission Stories of Many Lands;" "Women of the Orient" (Houghton); "David Livingstone" (Blaikie); "Alexander Mackay," by his sister; "Life of Adoniram Judson," by his son, Edward Judson; Nevius' "China and the Chinese;" "John G. Paton's Autobiography." They placed the cost of this at $10, as a special rate. These might cost that much now at retail rates, plus some postage. That list was made in 1891. There would need to be added to it other later books.

2. Fleming H. Revell has just issued a small book (25c.), "Missionary Methods for Missionary Committees." It gives the following list for a twelve-volume library: "Appeal Student Volunteer Convention," 1898 ($1.50); Leonard's "Hundred Years of Missions" ($1.50); "Personal Life of David Livingstone" ($1.50); Davis' "Chinese Slave-Girl" (75c.); "From Far Formosa" ($1.25); "In the Tiger Jungle" (Chamberlain); "Child of the Ganges' ($1.25); "The Bishop's Conversion" (Mrs. Maxwell) ($1.50); E. R. Young's "On the Indian Trail" ($1.00); "Life of John G. Paton," 2 vols. in one ($1.50); Dr. Cyrus Hamlin's "My Life and Times" ($1.50); "Bishop Patteson" (75c.). It adds to these for a twenty-four volume library as follows: Dr. Pierson's "New Acts of the Apostles" ($1.50); "Miracles of Missions," two series (each $1.00);

"The Picket Line of Missions:" a series of sketches of the lives of several missionaries, Crowther, Mackay, and others, by eight authors, (90c.); "Mackay in Uganda" ($1.50); "Seven Years in Sierra Leone" ($1.00); Miss Parsons' excellent biography of Dr. Good; "A Life for Africa" ($1.25); Dr. A. H. Smith's "Chinese Characteristics" ($1.25); Bishop Thoburn's "India and Malaysia" ($1.50); "Kindashon's Wife," Alaska ($1.50); "The Neglected Continent," South America, Miss Guinness, (75c.). Of these selections we have to say that there is not a dull book in the lot. This author gives a good list of books on Home Missions also, which includes Strong's "Our Country" and Gulick's "Growth of the Kingdom of God."

3. The Student Volunteer issued at a low price for the summer, or till Sept. 15, '98, a "Campaign Library," which contained many of the books already mentioned, and added others, among which were Wilson's "Persian Life and Customs" ($1.25); "Foreign Missions after a Century," Dennis, ($1.50); "James Gilmore of Mongolia" ($1.75); Bishop Galloway's "Modern Missions" ($1.00); "Hu Yong Mei, the Way of Faith" ($1.00). Again we can commend every book in this lot. If the whole sixteen books of this library were taken it would be with the approval of the foremost missionary workers of today. We presume the list can be had of the Student Volunteer Movement, Bancroft Building, West 29th St., New York.

It will cost at list price $20. It was offered temporarily at $10, in uniform cloth binding.

4. In the MISSIONARY REVIEW, January, 1898, page 29, Dr. Pierson gave a list of fifty-three books, only six of which are named in any of the above lists, and yet they contain titles every one of which would rank in worth with those chosen in the foregoing "libraries." Certainly a young people's library might carry at least one such small reference book as Bliss' "Concise History of Christian Missions" (75c.), if they could not lay the groundwork around which all else was built of the "Cyclopedia of Missions." All of Dr. Pierson's list might not be attractive to young people, but "Gist of Japan," Peery ($1.25) is worth adding for its information; Gale's "Korean Sketches" ($1.00) also. Some of the publishing houses have made up mission libraries of uniform size. Revell's set of biographical sketches by many authors is reliable and readable.

5. No one article like this can cover the excellent titles pouring from the press in Great Britain and America. "Father" Clark's "Fellow Travellers" ($1.25) would be read with interest. A small volume, "Sooboonagan Ammal," pubisht in Madras, to be had of Miss P. J. Walden, 36 Bromfield St., Boston, (20c.) is a thrilling story. "Chundra Lela" (Mrs. Ada Lee). "In Journeyings Oft," by Miss Baucus, gives an interesting account of "Mother Nind's" round the world trip; Mrs. J. T. Gracey's new book, just out, "These are They," with sketches of thirty eminent missionary women of Europe and America (Eaton & Mains, New York), will prove readable and instructive to young people as well as old people. As thrilling and entertaining a story as Miss Crosby's new book, "Among South Sea Folk," ought to be placed in the hands of young and old. We have written all these titles without regard to denominational lines, yet surely it were well if each denomination should select something that would tend to educate the young people to its own missions also. The Baptist Young People's Library, for instance, might include as one of its volumes Bainbridge's "Around the World Tour of Christian Missions," which is far from containing information merely of Baptist missions.

6. Another suggestion is this. Do not try to buy too many books at once. After getting a "nucleus," add to the list each month some book of the above list, or still newer issues. Keep the library growing, through an intelligent lookout committee who will keep abreast of the times, and in close touch with the local young people. Write to other young people's societies, asking about their missionary titles. The very investigation will stir up interest. Get some good wall-map of missions, and any book like "Gist," by Lilly Ryder Gracey (Curts & Jennings, Cincinnati), which will aid in program work for monthly or other meetings.

IV.—FIELD OF MONTHLY SURVEY.

South America,* Frontier Missions in the United States,† Mormonism,‡ Young People's Work.§

BY DELAVAN L. PIERSON.

South American Notes.

Mr. Myron A. Clark, secretary of the Y. M. C. A. at Rio Janeiro, gives the following missionary statistics for Brazil:

Missionary societies at work.....	8
Missionaries.....	50
Foreign workers.....	120
Native workers.....	50

This makes about 1 worker to 80,000 or 100,000 of the population. Work has been in progress for 35 years, and out of 16,000,000 there are to-day only 8,000 Protestant communicants.

There has been a question in some minds as to whether or not Protestant Christians are called upon to send missionaries to South America and other Roman Catholic countries. Missionaries are called for *everywhere*, in America and England as well as in papal or pagan lands, where the Gospel of Jesus Christ is not preacht in sincerity and in truth. Missionaries are never called upon to proselyte for the sake of gaining adherents to any particular creed. Souls who are intelligently resting in Christ for salvation should be let alone, whatever may be their church connection—papal or Protestant. But were Cuba and South America, the Philippines and Spain, Protestant countries and in their present moral and religious condition, there would be quite as much call to send Christian missionaries to convert them as there is under the present circumstances.

There is a vast difference between Roman Catholics in Protestant, and in papal lands. In Brazil, for instance, the worship of images and the deification of Mary is much more prominent than in the United States. Rev. H. S. Allyn gives in *The Missionary* the following extract from a Catholic book, indicating the reasons for the love of "Mary, the Mother of God:"

1. We should love the Virgin Mary through natural inclination.
2. We should love the Virgin Mary for her celestial beauty.
3. We should love the Virgin Mary because she loves us.
4. We should love the Virgin Mary because she is our mother.
5. We should love the Virgin Mary because she is the mother of God.
6. We should love the Virgin Mary because she is our Advocate.
7. We should love the Virgin Mary because she is the mother of our Redeemer.
8. We should love the Virgin Mary because she is the mother of Divine Grace.
9. We should love the Virgin Mary because she is the mother of our Savior.
10. We should love the Virgin Mary because she is loved by the saints and angels.
11. We should love the Virgin Mary for the joy this gives God.
12. We should love the Virgin Mary because she is *nossa Senhora* (our Lord).

The following extracts from the same source will show how definitely the priests teach, that love to Mary may exceed love to God, and that the worship of the Virgin may take the place of the worship of God:

It is impossible for us to know Jesus Christ, and more impossible for us to love him, without our having a living and ardent devotion for his Most Holy Mother. . . . The devotion of the Virgin Mary is so closely united to the glory of God, *that any adoration made to the*

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* See also pp. 55, 62 (Jan.); 134 (Feb.); 291 (April); 380 (May); 833 (present issue).

RECENT ARTICLES: *Regions Beyond*, *South American Messenger* (Monthly).

† See also p. 839 (present issue).

‡ See also p. 836 (present issue).

RECENT ARTICLES: "The Mormon Question," Symposium, *Independent* (Mar. 3, '98).

§ See also pp. 286 (April); 395 (May).

NEW BOOKS. "Strategic Points in the World's Conquest," J. R. Mott; "Student Missionary Appeal" (Cleveland Convention, S. V. M. F. M.).

RECENT ARTICLES: *Men* (Y. M. C. A.), *The Evangel* (Y. W. C. A.), *Student Volunteer* (Monthly) and *Christian Endeavor World* (Weekly).

Most Holy Mary is a true and pure act of love to God.

So much more radical in our hearts is the love for the Senhora than is even the love to God Himself, that it is much more easy for a Christian to forget God who created him than to forget the loving Mother of God.

Before Mary [lived] our God was a terrible God, the God of armies and of vengeances; but after he was the Son of Mary he became the God of goodness, the God of mercy, the God of pardon, the God of love. What a difference between the Old and New Testament, between Sinai and Calvary, between the ark of the covenant and the holy tabernacle! And will we not love the Mother of God, who gave us all this?

Denominational Comity at Home.

While our foreign missionary societies are consulting as to the best means of conveying the Gospel into our *new possessions* in accordance with the principles of missionary comity, it behooves us to consider prayerfully the need of a radical change in our principles and practice of denominational comity in our *old possessions.* Much has been said and written on the good and evil consequences of denominational rivalry, but while it may be true that God has brought good out of evil, we believe it to be as true to-day, as when Paul wrote, that a divided Church, with rivalry between the various parts, is a sin and a shame. Division for purposes of work and worship is a necessity and a blessing, but division in love and fellowship is neither.

Is it a wonder that our home mission boards are in debt, when in many western towns—and eastern as well—there are five or six churches, and only room for one, while five miles away is a community without a single place of worship? Young theological students, who have gone West in the interest of Sunday-school or mission work, have returned disgusted, oftentimes, because they found numberless villages, each with two or three struggling churches, wholly or partly supported by missionary contributions, and spending most of their time fighting each other, instead of preaching the Gospel of Jesus Christ.

The State of Colorado has an average of one religious organization for every 630 of its inhabitants. Some missionaries seem to think it is more important to found churches of their particular denomination in the new states and territories, than to win souls to Christ.

Until the Church is workt up to the iniquity and scandal of this thing, nothing adequate will be done to remedy it.

The Mormon In The East.

The Mormon Church has been unusually active during the last few years in proselyting work. It is said, upon what seems to be reliable authority, that the church gained ten thousand converts last year. It has its missionaries in all the countries of Northern Europe, and eight hundred of them in the United States. More than two thousand are actively at work, proselyting in this and foreign countries. They are making a special effort in the Eastern and Southern states. Sufficient strength seems to have been gained in the East to warrant the calling of a conference, which was held in Brooklyn in February, to devise ways and means for establishing the work in this quarter on a more permanent basis. But it is in the South that the missionaries of the Latter-Day Saints are most numerous, most aggressive, and most successful. Their principal field of operations seems to be in those counties of Maryland and West Virginia bordering on the Pennsylvania line, and south through the mountainous regions of Virginia, Kentucky, and Tennessee, as far as the Carolinas.

Young People's Societies and Foreign Missions.*

BY REV. W. G. BROCKWAY.

Christian Endeavor societies have already done much to revive missionary interest among the young people of our churches; but they may do more. Toward this end I throw out hints, some of which may prove useful.

1. *Prayer* is the center of Christian Endeavor. Every missionary realizes the value and power of prayer. Therefore, fellow Christians Endeavorers, pray for us. Let the missionary committee meet now and then (perhaps occasionally before or after the regular meeting) in order unitedly to lay before God the missionary field and work. The missionary committee can also see that no regular meeting is held without prayer being offered for foreign missionary work. This can easily be arranged. Variety and interest are added by adopting the cycle of the Watchers' Band—India the first week of the month; China the second, and so on. Let the missionary committee see that some member (not necessarily on that committee), is charged with remembering the country for the week, either during the chain prayer, or elsewhere in the meeting. If each week different members are askt to take this part, all the society will be brought into sympathy with the Watchers' Band idea, and with prayer for missions.

Again, the Endeavor missionary committee can put up in their meeting room a scroll or banner giving a list of the missionaries who have gone from their church, or who are linkt with them in any special way. Even tho at each meeting but a few minutes be directly devoted to missionary work, yet such plans as these help to give the prayer reality, variety, and interest.

2. *Give.*—In many societies one to two cents a week subscriptions are collected. In other societies a free-will offering is taken for missions once a month or oftener, a missionary box being placed on the table at the meeting. Thus many members are doing much, and can do more, to revive the plan of regular (even if small) subscriptions to foreign missions. What we pray regularly for, and give regularly to, we shall take permanent interest in. I believe, however, that every Endeavor society should make a point of sending as much to the general funds of the missionary society of its church as it sends to special objects. Otherwise, the general objects are in danger of suffering at the expense of special work.

3. *Read.*—The importance of being well informed on missionary work can not be exaggerated. Prayer seems empty and zeal grows vain unless we have knowledge of the work, its needs, its claims, and its successes. Therefore, members should be regular and diligent readers of the missionary periodicals. Again, use what you read. In some missionary committees each of the members is charged with watching a special mission-field. Whenever a member of committee finds any incident or fact illustrating the week's topic, this is told in the regular meeting, and thus brings both freshness and missionary interest to the Christian Endeavor.

4. *Work.*—Some missionary committees seek to increase the general subscription list of the church. Others may seek to bring missionary boxes into the homes, first of Endeavorers, and then of the whole congregation. Missionary diagrams and maps may be prepared to brighten up the C. E. room or the Sunday-school. A "Missionary Notice Board" may be hung in the church porch. Sunday-school missionary addresses, or magic lantern exhibitions may be given. Letters may be written—bright, chatty, and hearty—to missionaries on the field.

* *The Chronicle* (L. M. S.).

V.—EDITORIAL DEPARTMENT.

Missions at the Keswick Convention.

The great gathering at this exquisite Lake district is over, but the fragrance of it will long linger. There is one aspect of the convention that will especially commend itself to our readers. It was a most memorable missionary gathering, not only in the number of devoted laborers present from various fields, but in the noble enthusiasm for the evangelization of the world, which burned like a divine flame, with increasing ardor and fervor until the last day of the convention when, in a three hours' meeting scarce a person moved, and over two hundred persons rose solemnly to offer themselves to obey the lead of the Master wherever He might direct them.

It is a conspicuous seal of God upon these annual conventions, that every year the tide of missionary consecration seems to rise to a higher floodmark. This tree of twenty-five years growth has its seed in itself after its kind, and shows its maturity by scattering its germs of truth and life far abroad and over a constantly increasing area. Not only do deputations go forth to various lands on temporary service, as last winter Messrs. Webster, Sloan, and Inwood visited Canada and the United States, and as various other brethren went to Palestine, India, etc., but the Keswick convention has now fourteen missionaries, scattered from Japan, China, and India to Palestine, Egypt, and South Africa, which are supported by its mission fund, which last year reacht a total of £2,110, or over $10,000 dollars, in voluntary offerings. Rev. Charles Inwood and wife have recently started for China for a special work of holding conventions for the deepening of spiritual life, and Rev. F. B. Meyer goes to India for a similar purpose. Every year the influence of Keswick teaching reaches out further and through more numerous channels. And for this no one can fail to thank God who attends these conventions, and observes the sound scriptural teaching on holy living, and the simple, informal, spiritual worship of prayer, praise, and Bible study, which separate this gathering from almost all others, as unique and exceptional.

With no hesitation we affirm that, after attending a great many missionary meetings on both sides of the sea, we have never attended such a meeting as that of Saturday morning, July 23. It opened at 10 o'clock and closed at 1 P. M. The vast tent was crowded with a most decorously quiet and devoutly attentive throng. There were delivered in the course of those three hours a large number of brief missionary addresses, not exceeding above fifteen minutes each, interspersed with fervent prayers and praises. And not one address seemed out of place, or lacking in interest and power. Such speakers as Rev. John Wilkinson, of Mildway, London, whose work among the Jews has been so conspicuous for blessing, Pundita Ramabai, the Hindu woman, whose name and work are so familiar to our readers, Dr. Munro, of Bengal, and others who represented medical missions, Dr. H. G. Guinness, recently from an exploring tour in the "Neglected Continent," Rev. W. Maclean from India, Rev. F. Jesmond, Mr. Hall Hewer, and Miss Balmer from China, Miss Bird from Persia, Rev. J. Lofthouse from N. W. America, Mr. Somers from Africa, and Mr. Alvary of Sierra Leone, who represented the student volunteer movement—such speakers could not but command a hearing.

The assembly listened with a pathetic awe as Pundita Ramabai told of 140,000,000 of Hindu women, with over 8,500,000 child wives under fourteen years, and 250,000 child widows. She bore witness that it was through a missionary from Keswick that, some three and a half years ago, she saw the truth that unless she herself received the Holy Ghost in preparation for service, she could never be of any real service. This led her to seek a new blessing, and had made her a new blessing to many of India's women and girls. She plead with great earnestness that prayer might be made for 100,000 native women to preach Christ to their sisters, and said that of the 2,000,000 native disciples in India to-day one-half are women.

The appeals from China were very strong. An open door needs no longer to be askt for, but only to be entered. The land is before the Church to be possest. Seventy years since Dr. Morrison baptized his first convert. Now there are 90,000 Christian Chinese, but what are they but an incentive to further labor among nearly 400,000,000? Dr. Guinness gave a thrilling address, showing how, in Peru, there was already a sunrise which betokened a full day. We hope he may give our readers at least the outline of his story of what he saw of the strange uprising and revolt against the dominant papal influence that, for its utter absence of Gospel influence, rivals paganism.

It was surprising how, with rapid and various testimony from so many sources and directions, it was made obvious that the Gospel is the power of God unto salvation. However hopeless the field, patient and prayerful labor brings its sure reward. And it is equally obvious that the greatest blessing follows the most utterly surrendered life and the most persistent and believing prayer. The history of missions is full of facts like these:

The hundred pounds offered for Afrikaner's head, as a terrible outlaw, was eventually laid out by the government when he visited Cape Town, so transformed in gentleness and Christian deportment as to be unrecognizable, in offerings of good will to be bestowed upon himself; and such was the tender attachment between him and Robert Moffat, his teacher, that Afrikaner actually prepared for the removal of himself and his little tribe to the neighborhood where Moffat was settling in Bechuanaland—a purpose defeated only by Afrikaner's sudden call to a higher home, where he could sit at the feet of the Great Teacher himself, who had redeemed him from sin, and changed the dreaded outlaw to a saint and a servant of God and man.

Such facts, born witness to by servants of God from all lands, furnisht "infallible proofs" that God is the same God wherever He is truly made known—a God that doeth wonders.

On Saturday the editor-in-chief spoke on "Our Trusteeship of the Gospel," and the priceless treasure we hold in trust as stewards toward God and debtors toward man. It is a unique "good news," like which the world can produce nothing. We hear often of other "great religions," but none of them can solve the problem of human salvation.

Events in China.

Scarcely had word been received of the hopeful promises of radical reforms in China than we hear that the emperor has been deposed and the empress dowager has assumed control of affairs. This means that the conservative party is again in power, that reform is indefinitely postponed, and that the rebellious element in southern China will not be quieted by concessions.

Missionary interests would probably be blest by the reform move-

ments tending to lessen political corruption and inefficiency and to educate the people in the lines of Western learning.

Rev. Dr. W. A. P. Martin was appointed president of the proposed Imperial University of China, but the present retrograde movement inaugurated by the empress dowager does away with all the projects for reform and progress and throws China back into barbarism. The edicts establishing a postal system, free press, and advanced methods of examination, etc., have been abrogated. The board of agriculture has been abolisht and modern civilized ideas generally are at a discount in the "Middle Kingdom." The latest report (Oct. 12) is that the empress dowager has adopted Tung Chi, a son of the former emperor, as the new emperor and that he will shortly be proclaimed.

The American Church Missionary Society (Episcopal) has elected the Rev. Dr. William Dudley Powers, of Montgomery, Ala., to the vacant secretaryship in that organization. The vacancy was made by the resignation of the Rev. J. Thompson Cole, who has accepted a call to the parish of St. Paul's Church, Cheltenham, near Philadelphia. Dr. Powers is one of the most prominent of the clergy of the South.

Miss Sarah Geraldine Stock, sister of Eugene Stock, Esq., the able secretary of the Church Missionary Society of London, has recently been called to her reward. She is well known through her "Story of Uganda" and other writings, and her loss will be widely and keenly felt.

Cav. Luigi Capellini.

We have noted with sorrow of the death of our friend, Rev. Cav. Luigi Capellini, founder and pastor of the Evangelical Military Church at Rome. (See p. 561, August REVIEW.) For many years Cav. Capellini exerted a deep and widespread influence for good in the Italian army, and as the outcome of his work, the Gospel has found its way into the remotest parts of the kingdom.

He was a native of Spezzia, and served under the banner of Victor Emmanuel in early life. Both at home and at college he had been habituated to the religious observances of Roman Catholicism. Even in the freer life of the camp he still wore his amulets and told his beads, but these practises had no influence on his heart or life. They were mere superstitions, and were felt as a burden he dared not throw off, a price he must pay for the safety of his soul in the perils of the siege and the battlefield.

The Christian (London) thus speaks of his conversion:

> One day, while on garrison duty in the town of Perugia, a few torn leaves of a New Testament fell into his hands. The words he there read were as the dawn of a new day to his soul. He soon found out that several of his comrades were in possession of the entire volume, having received it from a colporteur, whose acquaintance Luigi soon made. He became a diligent attendant at the meetings, an eager student of the sacred Book, and was before long converted.
>
> From the very first a strong conviction seized him that God had a work for him to do among his fellow soldiers. He obtained a supply of tracts and Testaments, and the influence given him by his rank of sergeant was turned to good account. He gathered round him a group of inquirers, several of them, like himself, non-commissioned officers. In the hours of freedom from military service they read together the Word of God, Capellini expounding, as he found utterance, in the light of his own experience.
>
> As soon as he was once more master of his own movements, he joined a small class of theological students conducted in Padua by Rev. Henry J. Piggott, with the desire of being found better equipt for work whenever the Master should call him. And when, in 1870, Rome became the capital of the kingdom, and consequently the headquarters of all branches of the public service, both military and civil, it seemed to him that the call had come. The death of his mother placed him in possession of a small income; and with this he hired lodgings for himself and his meetings, purchast tracts and Testaments, and met the other expenses of his work.
>
> On the Thursday of Passion week, in 1873, twenty-five young men, first-fruits of the work, gathered for the first time round the table of the Lord at Rome; and from that day onward the work has progrest until it has become a great power for good. King Humbert has more than once shown his in-

terest in the movement. Of course, the Papal Church has done its best to upset the work, but therein it has failed utterly; and the growth has been steady in spite of every hindrance and determined persecution.

Tibetan Mission Band calls for 10 or 12 suitable men, upon whose hearts God has laid the needs of Tibet, to labor on the Chinese frontier of Tibet, under the leadership of Mr. C. Polhill-Turner, in association with the China Inland Mission. The mission band now occupies two important stations on the confines of the great closed land, viz., Songpan and Dachienloo, and is on the point of opening a third station at Batang, a town of considerable size and importance on the road to Llassa, and just on the frontier; whilst, as soon as reenforcements can be obtained, a fourth station at Atentze, south of Batang, might also be opened.

It has been arranged with Mr. Hudson Taylor that applications for joining the Tibetan Mission Band in Western China may be made to the China Inland Mission, Newington Green, London, and Toronto, Canada. The opportunities for Gospel work amongst Tibetans from our present stations are but little, if any, less than in Tibet proper, as the surrounding population is very largely Tibetan. Facilities for acquiring the language under the guidance of those already in the field are greatly improved over what they were two or three years ago.

Mr. Alexander Kenmeere, the Bible Society's agent in Korea, writes under date of May 5th as follows:

I have been away from home for more than six weeks, traveling on foot more than 490 miles. Though hard and trying, it was very enjoyable work. I saw abundant reason to believe that Christianity is getting a wonderful hold on Korea, not only as a religion, but as an enormously powerful social factor. One district visited in the Whang Hai province, was formerly known as the "Great Crook District," the name referring to its shape. Recently its name has been officially changed to the "Great Salvation District," on account of the hold Christianiiy has upon it. It contains a strong church, founded by two brothers named So, both of whom were at one time colporteurs employed for the society by Dr. Ross, of Manchuria. We were most hospitably entertained here for ten days, as "guests of the congregation," who explained that they had resolved to entertain the missionary whenever he came among them, that they only regretted being unable to defray his traveling expenses, and that their ambition was to raise enough to support a foreign missionary to live among them permanently.

An Important Correction.

We have received several letters, taking exception to a statement in an editorial article in our September issue (page 651). We do not wonder. We take exception to it ourselves. A typographical error made the editor say: "At present rate of progress, in one hundred years, the *number* of disciples, the *proportion* of church members to the earth's population, will be less than to-day." A portion of the sentence was omitted by some mistake, for the sentence originally read: "At the present rate of progress, in one hundred years, whatever may be the increase in the total number of disciples, the proportion of church members to the earth's population will be less than to-day." In other words, non-church members are increasing proportionately faster than are Protestant communicants. By "at present" is meant, during the past year, not during this century.

Donations Acknowledged.

No. 125.	Support of blind pupil, China.	$50.00
" 126.	Pundata Ramabai's Widows...	20.00
" 127.	Pundita Ramabai's Widows ...	2.00

We are glad to say that $1,500 has been subscribed toward the building for the Comberi Evangelical Mission in Spain, referred to in our August number, p. 579. This gift has enabled Mr. Faithful immediately to begin the work of providing more adequate accommodations for the work.

VI.—REVIEWS OF MISSIONARY BOOKS.

Books of value continue rapidly to be produced, more rapidly than we have time adequately to review them. We take notice, however, of a few out of the many.

FOR THE YOUNG FOLKS.

"The Great Big World; A Missionary Walk in the Zoo," by Agnes M. Batty, is published by the Church Missionary Society, London.

Second, "Child Life in our Mission Fields," from the press of Barbee & Smith, Nashville, Tenn., the material being gathered by Daisy Lambath and Kate Harlam.

The former book is in every way beautifully gotten up, with very attractive illustrations. It assumes to take the young reader on the camel's back into Arabia, in company with the polar bear into Eskimo land, among the beavers into Canada, etc. While explaining sights and scenes on the route, much instruction is conveyed in a very charming way, many good lessons are taught, and missionary information naturally and winningly imparted.

The latter book pictures child-life in various fields, China, Japan, Brazil, and Mexico, and is also beautifully embellisht with illustrations. It will be found helpful to children of a larger growth. Such books as these would have been considered rare, 30 years ago, when there was little thought what a grand era of child's high-class literature was just opening.

BOOKS ON AFRICA.

"Missionary Heroes in Africa," by Sarah Geraldine Stock (recently deceast), is publisht, with 75 illustrations, by the London Missionary Society. Another, issued by the Church Missionary Society, is by Rev. Martin J. Hall, and is called "Through My Spectacles in Uganda."

Miss Stock's book contains 14 chapters, and when the reader glances at the contents, and finds it full of sketches of such missionary workers as Robert and Mary Moffat, Schmidt, Krapf, Vanderkemp, Wm. Johnson, and David Livingstone, Arnot and Brooke, Laws, Hore, Mackay, and Bishops Smythers, Hannington, and Crowther, he wants to examine more closely, and is well paid for his pains.

Mr. Hall has the advantage of writing of one of the greatest modern miracles of missions—the transformation of Uganda, as it has taken place within 15 years; and he has the added advantage of having been not only a spectator, but a laborer on the field. The story is impressive, but the abundant and unique illustrations make it doubly so. These make this book a kind of gallery of curious pictures, which we have seldom seen elsewhere, as for example the cathedral church of Mengo, which looks like a huge haystack surmounting a wooden framework, a haystack that leaves all others at a distance as the pyramids do smaller structures. And the reading is as quaintly interesting as the illustrations are fascinating.

PIONEER MISSIONS.

There are two books on pioneer work and workers. One is by our friend and sometime contributor to these pages, Rev. John Rutherford, whose very graceful pen here draws the portraits of five heroes who were in India, "Missionary Pioneers," Ziegenbalg, Schwartz, Henry Martyn, William Carey, and Reginald Heber. A man may well take delight in such pen sketches, and they are well done, as all Dr.

Rutherford's work is. Read this book. It will help you to make the most of your own life for God and humanity. This volume is from the press of Andrew Elliott, Edinburgh.

"Pioneering in Tibet," publisht by Morgan & Scott, London, is, of course, the story of Miss Annie R. Taylor's attempt to pierce through the exclusive barriers that surround the ancient shrine of Buddhistic Lama worship. It is a small book, of only 75 pages, but it is a modest record of most heroic and daring pioneering, and that, too, by a *woman*. It gathers up in a portable shape items of information and interest that have already become familiar to those who followed Miss Taylor's brave and resolute attempt to reach Tibetans with the Gospel.

CHINA AND JAPAN.

There are three or four other books at which we have stolen glances, regretting the lack of time for more thorough examination, for each of them possesses a unique interest.

One of them is D. M. Berry's memoir of "The Sister Martyrs of Ku-Cheng," with the letters of Eleanor Saunders and her sister Elizabeth, of Melbourne. Their tragic martyrdom in China, just as they were apparently entering upon their true life work, our readers will readily recall, for few tales of this sort have so deeply stirred the hearts of disciples from sunrise to sunset. The experience of these beloved young missionaries covered scarce one year and a half in China. But, if life is measured not by hours but by deeds, the period of their labors is one of indefinite length, and makes up in intensity what it lackt in extensity. And as the book is so largely made up of extracts from their own letters, it is like an artist's portrait painted by himself. This also is publisht by Revell.

"Japan and the Japan Mission," of the Church Missionary Society, is a condenst and most interesting narrative of mission work in the Island Empire, and packt full of information; and its capital map and fine illustrations both enrich and adorn it.

MISSIONARIES.

The Church Misionary Society—the greatest, and we had almost said, *best*, of all denominational missionary organizations—has also issued "Missionaries in the Witness Box;" and in this book summons 12 very competent parties to take the stand and bear testimony as to what they have seen in Africa, Persia, India, and Ceylon, China and Japan. It is not a voluminous body of testimony, but it is convincing to a candid reader—and compels us to realize what a huge volume must be written if all the critics and depreciators of missions should, as Dr. Parr would have said, tell all they "don't know."

"Missionaries at Work." Among all the important literature issued by the Church Missionary Society, nothing will prove of more practical use to the cause at large than this little book, just publisht and intended as a *vade mecum* for the apprentice missionary. Written by the author of "Candidates-in-Waiting," which was a manual for those who expect to enter the field, this second volume is for use on the foreign field itself. Altho specially prepared for C. M. S. missionaries, it is sure to find a still larger field of readers. Its 182 pages are literally packt full of sober good sense, tactful wisdom, and earnest counsel for the newly-appointed missionary. From the day of sailing its precepts will prove like the counsel of the wise to every observant and conscientious worker, and time will approve every word of advice

that may at first seem impertinent or useless.

The chapter on the relation of the missionaries to each other and to the natives is specially good, while the importance of language study, so clearly emphasized, will be a real help to newcomers in the midst of many difficulties.

The C. M. S. has already placed a copy of the book in the hands of every one of their missionaries, and no mission board could do better than follow their example. The chapter on loyalty to one's own society is one that even old missionaries may ponder with profit.

STUDENT MISSIONARY VOLUNTEERS.

"The Student Missionary Appeal" is the title of what has hitherto been called a "report" of the proceedings of the Student Volunteer convention. It is well that a different title should be chosen, even tho, in fact, it is not much dissimilar in matter from the "reports" commonly so called. It is publisht by the "Student Volunteer Movement for Foreign Missions; New York, Bancroft Building, West Twenty-ninth Street, near Fifth Avenue." It is a great volume of 563 pages, almost exclusively to the addresses delivered at the Third International Student Volunteer Convention in February, 1898, at Cleveland. The system of the volume is that of the convention itself—one hundred and thirty-three papers or stenographically-reported addresses being groupt according to the admirably-balanced program of those few days. Almost all of these were delivered by persons whose experience and ability justified their claiming to be experts in the departments they were selected to discuss. The copious index is about all that brains and printer's art could devise to lead one directly to the heart of the subjects considered. The paper, type, and other features of the press-work are in advance of reports of any similar missionary convention that we at this writing can recall. Everything combines to make this a standard missionary reference volume, without which no missionary library will be complete. Every college and every theological library should contain a copy, and every minister's bookshelves would be enricht by it. Every missionary organization will, of course, desire to own a copy. It would be desirable that by some means every student volunteer should individually possess this volume. There are thousands of laymen, men and women, whose life would be enricht by a study of these pages. There can be little doubt but that it will carry the influence of the convention itself into innumerable circles which could not be otherwise reacht by it.

We made scarcely any reference to names of persons in our report of the convention itself in this magazine, intending to give prominence to them when this "report"—"appeal"—should appear; but the difficulty of selection from so great a number of special folk is as bewildering now as it was then. Any praise of the executive committee—John R. Mott, Pauline Root, and J. Ross Stevenson—is needless for any persons who were present and studied the convention itself; and it is not easy for one outside the curtains to properly distribute the credit between the executive committee and the secretariat, with such efficiency as is represented by F. P. Turner, James E. Knobbs, Harlan P. Beach, R. P. Wilder, Fletcher S. Brockman, Robert E. Lewis, Robert R. Gailey, and Ruth Rouse—a galaxy of eleven devoted, practical, talented men and women, who originated and administered the "third convention," and to whom we are indebted for this superb volume The price is $1.50.

VII.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

Extracts and Translations From Foreign Periodicals.

BY REV. C. C. STARBUCK.

AFRICA.

— Hausaland, for which the Bishop of London pleaded at the annual meeting, is again put before us by Mr. L. H. Nott, who points out that officials and traders have gone out to Hausaland in large numbers, while the Church of Christ has not gone forward in line with them. "No real attempt has been made by a body of missionaries stationed in an interior Hausa town to evangelize the people." He estimates the number of the Hausas at 8,000,000. He reminds us that Hausa is, perhaps, of all African languages, the easiest for Europeans to learn, and can now be acquired in the healthy climate of Tripoli. A Hausa literature exists, and the people possess considerable civilization. It is six years since the attempt to evangelize this people from Lokoja came to an end. Now there are two recruits studying at Tripoli, but Mr. Nott would like to have six, so as to secure continuity in the work.—*C. M. Intelligencer.*

—Bishop Hanlon, of the R. C. mission in Uganda, expresses a warm sympathy with the grief of the Anglican mission over the death of Mr. Pilkington, creating a void so difficult to fill.

—The calamities that have befallen southeastern Africa have had a very happy effect on the mission of the French Swiss. The *Bulletin*, after giving the encouraging details, concludes as follows: "Glory to God! we may well say in bringing to an end this rapid summary of the activity of our missionaries during the year past, or rather of the activity of the Spirit of God by their means. On every side life manifests itself, and if, here and there, we come upon facts requiring the exercise of discipline, even this is a proof of vitality; a living organism can not tolerate mortified parts. It must expel them. All our stations have come into a time of awakening. There is everywhere progress in numbers, in spiritual life, in liberality. In Europe also we have experienced a very cheering progress in gifts, interest, and prayers. Toucht by the sad news which we received, stroke after stroke from our mission-field, our Swiss churches have acquitted themselves of their missionary obligation with a thoroughly fresh energy. This impulse has past to our African churches. Our missionaries, feeling themselves upheld, have been able to show fresh vigor in their work. The Spirit of God has answered our prayers, and the awakening has begun. And now this awakening, granted to our prayers, comes back to fortify our faith and our missionary zeal. There is thus a constant action and reaction of the Church on the mission and of the mission on the Church."

—The *Children's World* says that a negro was hearing some account of England as she once was, and broke out: "I see now why God sent Jesus Christ to England first. She was so bad she couldn't wait!"

—It is commonly assumed that the reception of Mohammedanism raises the pagan negroes at least a few degrees in the moral scale. That, however, was not the judgment of Livingstone, nor does it appear to be the judgment of Dr.

Kerr-Cross. He says that the negro converts of the Arabs become more immoral, and become more greedy of gain than they were before, while their minds are thenceforth shut against the reception of any religious ideas which do not fit into the narrow formularies of Islam, and they become also indifferent to general enlightenment.

—The Free Church and the Berlin missionaries being conterminous to the west and northwest of Lake Nyassa, the *Allgemeine Missions-Zeitschrift* takes occasion to compare the characteristic differences of the two missions. The Scotch, after twenty years, have five main stations. The Germans, after five years, have five, and are about establishing a sixth. The Scotch have a full force at the main stations, and send native helpers out to evangelize the surrounding regions. The Berlin missionaries have all been trained alike for the mission work, while in the Scottish mission the leaders are principally physicians, assisted by a force of teachers, artisans, gardeners, etc. The Free Church Mission lays great weight on the educating and civilizing side of the work, while the Germans lay out all their strength on the spiritual side. The Scottish work finds its center of gravity in the schools and the preaching of the native evangelists, while the Germans find theirs in the preaching of the missionaries and the instruction given to the catechumens.

—Dr. Warneck thinks that the Free Church Mission is far too precipitate in the important Angoni Mission, in making over the charge of all the stations but one to imperfectly-trained natives.

Criticism.—"Children in the Market-place."

Everybody has read the story of the countryman and his son, who went out with their donkey, and first the father rode, then the son, then both, then neither, as each passer-by advised. When we hear the talk of the world about missions and missionaries, we seem to hear the echo of this story. Everybody knows all about it; everybody has advice to offer. If we listened to all these jangling voices, we should soon have no missions any longer.

One great complaint here in Germany is, that the missionaries preach and teach too much. Let them rather teach the blacks to work, men say; working signifies more than praying. And when then the missionaries teach their people to work, and introduce among them commerce and various industries, then we hear again: What business have these preachers to intermeddle with worldly matters, and to teach these stupid blacks to compete with the whites?

Another common criticism is this: The Gospel is good enough for barbarians and savages, but cultivated nations, like the Hindus, Chinese, and Japanese, have no occasion for it. Why not leave them in peace? But then, if it should appear as if some reckoning was made of this advice, and as if missionary thoughts centered only on the uncultivated races, we hear again: Ah, what a waste of interest and pains! You will never make anything out of these creatures; it is the cultivated heathen that you should lay out to win for Christianity; that would be something worth while!

Moreover, nothing is commoner, especially for all sorts of travelers who have, it may be, just been enjoying missionary hospitality, than to say: These gentlemen lead a very easy life, have fine houses, good fare, and all sorts of comforts. But as soon as missionaries die, then the talk is at once: What inconsiderate people to overwork and

undereat in this style! Mr. Johnstone, British resident on Lake Nyassa says: "We have here—at least at *one* station—missionaries whose food is too poor, and badly cookt besides, and who live in huts which would not even be good enough for a black. It is, we can not deny, an elevating spectacle to see how highly-cultivated men from Oxford and Cambridge are lying around here and there in wretched huts, hollow-eyed and fever-stricken, only because they view mission funds as something that is to be used only for what is absolutely indispensable, and hold that missionaries must renounce every comfort. But my view is very different. To accomplish anything in Africa the missionary must first of all have a healthy dwelling, and good, palatable food, etc." This is very true. Fake economy is pure wastefulness, and the costliest missionaries are those who are always sick, or die just after getting out. Say now that this wise counsel of the resident is followed; forthwith we hear the calumnies that describe the life of a missionary as one of mere luxury and ease.

Another example. Not long ago it was the fashion to disparage the missionaries living at the treaty-ports of China for their comfortable way of living, and to ask why they did not rather go into the interior. But now—after all the riots and massacres in the interior—we hear a general outcry that the missionaries are foolhardy, giddy-pated people, because they will insist on penetrating so far into the interior, at the risk of their lives. In good sooth, it is hard for missions to suit the world! However, thank God that is not at all requisite. It is enough if only the Lord Jesus is content with us, and we ourselves still keep a good conscience in what we do and leave undone.—*Calwer, Missionsblatt.*

Miscellaneous.

Pastor P. Richter, in the *A. M. Z.*, says of the late Bishop French: "We shall seldom meet a more engaging portraiture of character than is presented to us in his personality. A rich, intellectual endowment, fertilized and turned to account by an iron energy, rendered him hardly, indeed, a great theologian, for he inclined rather to practical work; but yet a man of the most many-sided theological knowledge, familiar with *patristic* and modern English and foreign literature. Yet this does not express the main significance of his life. What gave to this its form and substance was the sacred zeal that possest him, turning him, body and soul, into a missionary, raising him to such a height of unlimited self-denial that no sacrifice of wealth, strength, health, dignity, or prosperity seemed to him too great to be laid on the altar of missions. In order to find out his portrait, let us add to it the brightness of an engaging friendliness, the radiance of a loving heart, and let us conceive him finally as invested with an unaffected, deep humility, inspiring in him always an appreciative estimate of other's performances, and a modest of his own. The impression which this genuinely apostolic phenomenon made upon contemporaries can not be exprest more aptly than by the phrase with which the famous Moslem convert, Dr. Imachuddin, describes his holy walk: 'He was a peculiar friend of God on earth!'"

THE KINGDOM.

—"Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall

inherit the Gentiles, and make the desolate cities to be inhabited."

—Foreign missions indicate for the Church the energy of a Divine life. Foreign missions, in a word, express a great hope, kindle a sovereign love, feed an unconquerable faith; and we, too often deprest, chilled, disheartened, by the cares of the passing days, require the inspiration which they bring for the blessing of our lives. —*Bishop Westcott.*

—Mayor Jones, of Toledo, has nailed to the wall of his factory a strip of tin bearing these words: "*The Rule Governing this Factory: Therefore whatsoever ye would that men should do unto you, do ye even so unto them.*" He says: "After nearly three years of testing I am pleased to say that the Golden Rule works. It is nearly 1900 years since Jesus gave it to the world, and I think the least his profest followers can do is to try it."

—What year in all *Christian* history can match the current one for events big with meaning for humanity? Take these five as specimens: (1) The czar's plea for disarmament; (2) the changes which have transpired in China, in particular the reforms proclaimed by the emperor; (3) the results of the Spanish-American war, whether upon the public policy of the United States, or upon the world at large; (4) the drawing together of the two greatest branches of the Anglo-Saxon race, in closest amity and sympathy, if not in formal league and cooperation; (5) the overwhelming victory of the British arms in the Eastern Sudan, making certain the telegraph and railway from Cape of Good Hope to the mouth of the Nile, with what stupendous results to civilization and Christianity throughout the Dark Continent.

—It has been pointed out that whereas, in the first century of Christian missions, a large portion of the work has been done among the lowest tribes, the Church is now face to face with the ancient religions of the East, and has a very different and much more difficult task on hand. It is different in form, no doubt, but whether more difficult in fact may be questioned. The conflict has been with the animalism of men, but now it will be with the sins of the spirit, with subtle theories as to God and man and nature. At the beginning the Gospel grappled with the most rampant sins of the flesh, and with the sins of the spirit, and with the ablest pagan thinking the world has ever known—AND CONQUERED. What can Benares, or Calcutta, or Peking or Tokyo, put forward that Jerusalem, Athens, Corinth, and Antioch did not also oppose to Jesus Christ? Yet they opposed in vain.—*The Christian.*

—These are the figures of Mr. Mulhall concerning the relative wealth of 8 of the leading nations, including real estate, railways, buildings, merchandise, the circulating medium, etc.:

The United States	$81,750,000,000
Great Britain	59,030,000,000
France	47,950,000,000
Germany	40,260,000,000
Russia	32,125,000,000
Austria	22,560,000,000
Italy	15,800,000,000
Spain	11,300,000,000

And the marvel of it is that the richest nation is also the youngest, a mere babe in years. Note the astounding growth: The wealth of the United States in 1850 was $7,136,000,000; in 1860, $16,160,000,000; in 1870, $25,982,000,000; in 1880, $43,642,000,000; in 1888, $61,600,000,000; in 1898, $81,750,000,000.

—A recent *Blackwood* gives these figures relating to the number and distribution of the Hebrew race. Out of a total of some 9,000,000 no

less than 5,000,000 are found in Russia; in East Europe, 1,500,000; West Europe, 1,000,000; America, 1,000,000; North Africa, 200,000; Palestine, 70,000; elsewhere, 230,000; total 9,000,000. The balance of 230,000 includes the Jews of Turkey proper, Persia, Egypt, Arabia, and the scattered residents of South Africa, India, etc. Outside Russia the congestion of Jews is now on the borders of the adjoining states. While in Roumania there are 250,000 Jews, in Great Britain there are only 101,000.

—The number of native ministers in foreign fields has increast during the past fifty years from 158 to 4,018, or more than twenty-fold. And to the number of communicants during the past five years have been added more than 200,000 souls.

—This testimony of Sir Charles Turner can, without doubt, be duplicated in every mission field: "In India a Christian village can be distinguisht from a non-Christian village by the greater cleanliness and greater cheerfulness of the inhabitants."

—The following challenge to Christian comity has the true ring. The answer of the archbishop is awaited with an interest which borders close upon anxiety. Mr. Robert E. Speer, of the Presbyterian Board, is said to have replied as follows to Archbishop Ireland's statement that it is as gratuitous for American Protestants to send missionaries to the Philippines as to Washington: "I suppose that our board has more mission stations in nominally Catholic countries than any other in America. Now, if the Catholic Church in America will itself send missionaries to these heathen—will send, for example, such men as Archbishop Ireland—we will gladly draw out and go to Africa. Or if the Paulist Fathers will go and preach the same Gospel in Havana that they do in this city, we will be glad to retire. The challenge applies to South America, Mexico, and to all countries where we have missions."

—A Presbyterian exchange gives the names of eleven churches which last year received over 100 members on confession of faith, and behold, the seventh on the list was located not in Christian America, but in heathen India! Yes, Hosyarpur, India, received 123 to fellowship.

—There are those who, having left home and native land for Christ's sake, have been also self-moved to deny themselves many things which are commonly regarded as among the necessities of life. All honor to them! Whatever view we may take as to the wisdom of such a course, we have only admiration for the devotion which prompts to these sacrifices. Men who live in this way may consistently call upon others to follow their example. But for any man, clerical or lay, who does not live in this way, to claim that missionaries, because they are *missionaries*, ought so to live for the sake of saving cost, is a cheap effrontery worthy only of ridicule. It is quite on a par with the valor indicated by the response said to have once been made to a call for service involving some danger: "Here am I; send *him*."—*Missionary Herald.*

UNITED STATES.

—I have found the American name beloved and trusted where other names failed to awaken any happy and affectionate feeling. The brightest light which shines on the Syrian coast beneath the shadow of the Lebanon mountains flashes down from an American college, and the darkness which broods over the pyramids and the tombs

of the sacred bulls would be far deeper but for the American Presbyterian schools and colleges stretching through the whole length of the Land of the Nile. And throughout India, from coast to coast, and I crost the continent five times, while I saw many things to depress the mind and bring before me the shame of Christendom, my heart was filled with pride over the good name which American Christians have given to their country.—*Rev. J. H. Barrows.*

—In lamenting the small support given to foreign missions by the Episcopal churches, the *Churchman* gives some interesting figures. "With an income of $12,750,000," says that paper, "the Protestant Episcopal church gives to foreign missions $283,000, or a fraction over one-half of what the Congregationalists give to foreign missions, with a communicant list smaller than that of the Episcopal church, and with an income $3,000,000 less. The proportion of income given to foreign missions is as follows: The Presbyterians, North, 6.76 per cent.; Baptists, North, 6.50 per cent.; Methodists, 5.83 per cent.; Congregationalists, 7.08 per cent.; Protestant Episcopal, 2.22 per cent. Of American ministers sent to the foreign field: The Presbyterians, North, send 226; Baptists, North, 162; Methodists, 190; Congregationalists, 174; Protestant Episcopal, 28."

—A recent report of the Bureau of Education of the United States deals, among other things, with temperance teaching in schools. In 15 States it is reported to be mandatory; in 20 a penalty is attacht to its omission; in 14 it is obligatory on all pupils; in 23 it is required to be given in the same manner and as thoroughly as the other compulsory subjects; in 9 it is required that from one-fourth to one-fifth of the reading book shall be given to this matter; and in 34 States all teachers must pass a satisfactory examination as to their ability to teach the subject. It is conceded that "the subject is really receiving as much attention in the schools as any subject ever received in so brief a time as has elapst since the passage of the compulsory law."

—The Salvation Army tabulates thus its work in this country, on both the spiritual and social side:

	Corps (including 31 Outposts)	791
	Officers and Employees	2,687
	Persons Annually Professing Conversion	50,000
	Weekly Circulation of Papers in English, Scandinavian, German, and Chinese Languages	105,000
14	Food Depots Furnishing Meals (monthly)	27,000
30	Working Men's Hotels, accommodating	3,533
2	Working Women's Hotels accomdating	160
10	Rescue Homes for Fallen Women accommodating	228
3	Farm Colonies accommodating	157
2	Children's Homes " "	60
8 5	Salvage Brigades Wood and Coal Yards } employing	120
16	Slum Posts, under 50 officers	
20	Other Institutions, including Hospitals, Crèche, Poor Man's Lawyer, etc.	
	Social Institutions for the Poor	105
	Officers and Employees in charge	325
	Total Daily Accommodation	4,120

—Rev. Josiah Strong, whose connection with the Evangelical Alliance closed in August, has organized "The League for Social Service," whose object is to increase general interest in such sociological questions as the Sabbath, temperance, social purity, etc., by arousing the practical interest of the large company of people now indifferent, and who are not drawn under the influence of the Church or of reform movements.

—It is well worth while to glance again at the heterogeneity of the population of some of our great cities, taking Chicago as a specimen, whose census has recently

been taken: Taking place of birth as the standard, 490,542 are Germans; 488,683 are Americans; 248,142 Irish; 111,190 Swedes; 96,853 Poles; 89,280 Bohemians; 45,680 Norwegians; 44,223 English; 38,987 Russians; 34,907 Canadians; 22,942 Scotch; and so on down through a dozen nationalities to 1,644 Greeks; 568 Spaniards, and 152 Mexicans. It is not altogether strange that out of such elements something suggestive of Babel and Bedlam is sometimes compounded.

—The Presbyterian Board had under its care last year 12 theological schools and training classes with 153 students, 7 colleges with 1,466 students, 724 day and boarding schools with 30,182 pupils. Of these pupils, 10,978 were in India; 7,748 in Syria; 3,687 in China; 3,285 in Persia; 940 in Japan; 772 in Mexico; 693 in Africa; 442 in Siam; 389 in Brazil; 307 in Chile; 286 in Colombia; 253 in Laos; 230 in Korea; 147 Chinese in the United States; 25 in Guatemala.

—The Presbyterian Board of Missions for Freedmen employs 187 ministers to care for its 322 churches and missions. The whole number of communicants in these churches is 18,947, of whom 1,680 were added last year on examination. Under its care are 53 schools with 200 teachers and 8,045 pupils.

Well may the *Christian Union Herald* suggest: "As the chairman of our late Tithe Committee said in his report to the convention, if the enrolment of 10,000 members of the Tenth Legion in the entire Christian Endeavor organization, representing scores of denominations, gives encouraging evidence of the growth of liberality, surely the 5,000 tithe-payers reported to last year's Tithe Committee by the young people of the 'little' United Presbyterian Church is a still greater reason for encouragement." And even tho the number has since increast from 10,000 to near 12,000.

—The work of the American Missionary Association includes 546 teachers and missionaries: in the Indian field, including Alaska, 88; among the Chinese, 32,—making a grand total of 666. These teachers, pastors, and missionaries, gathered in the schools among the black people 10,153 pupils; among the highlanders, 2,195; among the Indians, 592; and among the Chinese, 1,084. The churches already number nearly 250, with a membership of 12,340. The great majority of the pupils in these schools are fitting themselves to become teachers and leaders of their own races.

—The economy of the colored people of the South, and their deep interest in the education of their race, was recently illustrated in the receipts which reacht the treasury of the American Missionary Association. Martha A. Parker, an ex-slave, has left a legacy of $210 to the Association, to be used in the education of the colored people of the South. Another legacy of considerable amount was recently left for the support of one of the large institutions of the Association by another ex-slave.

—One Sunday, not many months ago, the services in one of our Indian churches in the far West were rudely disturbed by a procession of white settlers, who were rushing past the little church in a wild scramble to get possession of a reservation which had just been thrown open to settlement. When the service had closed, as the devout congregation of Indians was coming out from the building the procession was at its height. "What are those Indians saying?" askt our synodical missionary of the Indian teacher, as he observed them in animated conversation

with one another; and the reply was: "They are saying, referring to the procession of white settlers, "Just look at those heathen!" *Church at Home and Abroad.*

—Formerly it cost the U. S. government $120 each to support the Dakota Indians. After missionary work among them had progrest, and had taught them how to take care of themselves, it cost the government only $7.20 each to support them.

EUROPE.

Great Britain. — Burdett's *Hospitals and Charities*, being the Year Book of Philanthropy and the Hospital Annual for 1898, has just been issued. Among the rest it contains the following table showing the income of 2,001 hospitals, dispensaries, convalescent homes, missions, orphanages, homes, etc., in the British Isles for the year 1896:

	HOSPITALS.	Ordinary Income.	Legacies.
99	London	£ 676,750	£119,204
485	Provincial	1,029,825	197,330
64	Scotch	195,225	167,320
68	Irish	125,913	16,404
	DISPENSARIES.		
88	London	74,420	3,290
106	Provincial	62,422	5,892
14	Scotch	4,241	348
90	Convalescent Homes	220,856	11,130
	NURSING INSTITUTIONS.		
28	London	83,688	400
106	Provincial	128,576	1,040
7	Administrative and Collective Societies.	120,534	.....
145	Missions	2,236,332	176,699
	ORPHANAGES, HOMES, AND OTHER CHARITIES.		
393	London	1,890,713	168,757
72	Provincial	193,413	25,312
	INSTITUTIONS FOR THE BLIND.		
20	London	70,390	4,349
47	Provincial	184,043	23,820
	INSTITUTIONS FOR THE DEAF AND DUMB.		
7	London	12,073	1,271
21	Provincial	56,282	18,322
	CHRONIC AND INCURABLE.		
17	London	51,242	18,588
24	Provincial	56,487	23,154
	Total	7,473,425	982,630

The £7,473,425 as total ordinary income includes £178,902 contributed during the year for building purposes. The total contribution as reported to philanthropic objects in Great Britain during the year, including legacies, aggregates, in our currency, $41,196,407. Of this sum the 145 missionary societies of Great Britain received $11,667,330.

—The Methodists of the world are talking about doing great things as a "send off" into the momentous twentieth century so soon to dawn. Thus, the English Wesleyans have undertaken to raise a million guineas ($5,000,000) as a thank-offering fund; and a committee of 120 members has been appointed to push the project. It is suggested that $1,500,000 be given to church and mission hall extension, $1,000,000 to education, $500,000 each to the home and foreign missionary societies, and $1,250,000 to erect a suitable denominational house in London. Inspired by this fine example, the Canadian Methodists name $1,000,000 as the least sum which will answer for them. And finally, this excellent piece of reasoning is put forth by the largest branch of this body of Christians: "If the Wesleyan Methodists, with their 772,000 members can raise $5,000,000, as they propose, and undoubtedly will achieve, and the Methodist Church of Canada, with its 278,000 members, can raise $1,000,000, surely the Methodist Episcopal Church, with its 2,851,000 members, ought not to be staggered by the proposition to raise $10,000,000." The logic is without a flaw. So, move on, brethren!

—*Work and Workers* for September contains this plea for enlargement in a most important branch of missionary work: "We must continue to keep the subject of medical missions well before the minds of our readers, and to that

end would call special attention to Dr. Hudson's article in the present number. He pleads for India, as Dr. Hodge does for China, and points out that, as regards medical work, our society comes last among the missionary societies working in India. While the Church Missionary Society and the Free Church of Scotland have each 15 fully qualified medical missionaries, the Church of Scotland 7, and the London Missionary Society 4, the *Wesleyan Missionary Society has but 1!*" Dr. Hudson, named above, furnishes in his article the following table, showing what various British societies are doing:

	British Missionary Societies and their Auxiliaries Working in India, 1898.	Fully Qualified Medical Missionaries.		Total Number of Missionaries.		Proportion of Medicals to total number of Missionaries; about.
		Male.	Female.	Male.	Female.	
1.	Presbyterian Church of England	1	0	1	1	1 in 2
2.	Rajputana United Presbyterian	7	2	20	12	1 " 4
3.	Free Church of Scotland	9	6	42	56	1 " 7
4.	Welsh Calvinistic Methodist	3	0	15	7	1 " 7
5.	Church of Scotland	3	4	20	43	1 " 9
6.	Church Missionary Society	12	3	193	147	1 " 23
7.	London Missionary Society	3	1	67	33	1 " 25
8.	Society for the Propagation of the Gospel	2	2	90	30	1 " 30
9.	Presbyterian Church of Ireland	0	1	18	13	1 " 31
10.	Baptist Missionary Society	1	1	71	49	1 " 60
11.	Wesleyan Methodist Missionary Society	1	0	63	24	1 " 87
12.	Society of Friends	0	0	13	8	0 " 21

The Continent. — According to the London *Christian*, "the pilgrimage to Lourdes still continues with its former fascination; as many as 13 trains full of pilgrims left Paris one day recently. The English-speaking pilgrims are more numerous than in past years. Nearly every diocese in Great Britain and the United States is said to be represented, including the parish of St. Bernard, Liverpool, in which church a facsimile of the grotto and basilica is to be erected."

—The *Allgemeine Missionszeitschrift* is now publishing some "Sketches of English Missionary Society," by Julius Richter, in which the plain-speaking characteristic of that journal is combined with a sympathetic tolerance for other points of view than its own. We extract the following from a most interesting account of Pastor Richter's visit to Mr. Hudson Taylor at the China Inland Mission House: "Hudson Taylor makes extraordinarily ample use of the services of unmarried ladies; whole districts of the Chinese mission-field are exclusively under the management of mission sisters. I took the liberty of suggesting how unbecoming and repellent to our German ideas was this free employment of single mission sisters in the midst of entirely heathen districts. Taylor replied: 'You look at the matter with your German or European eyes; but our experience shows us that the situation in China is quite different to what you think. We never allow a mission-sister to go alone, but we always send a married Chinese catechist with her. You will say, perhaps, this Chinaman can not protect the white missionary lady. But the Chinese judge otherwise, and in their eyes the Chinese married pair are an entirely sufficient protection for the honor and the good name of the European lady. And what advantages there are for us in this use of the mission sisters! The native

catechist never comes to true inward independence at a station where he works under a European missionary; he feels himself to be only the dependent journeyman of the other, and is hardly noticed by the Chinese in presence of the overwhelming superiority of the European. It is quite otherwise when he is associated with a missionary-sister; then the whole work of teaching and preaching and representing the mission to outsiders devolves upon him; he counts as the head of the mission, and must act independently. But at the same time he is under the control of the mission sister, who is with him to advise and instruct him, and to report about him. The sister herself has a sufficient sphere of activity in the female part of the heathen population and the Christian Church, and if sometimes men also listen to her Bible-lessons, no offense is given. Of course, a great deal of tact is necessary for the sister and the catechist to maintain their mutual position.'"—*London Chronicle.*

—At the General Conference of Deaconess Houses, held in September at Kaiserswerth, it was reported that when Fleidner died in 1864 there were 30 houses with 1,592 deaconesses; but that since then the number has grown to 80 houses, scattered through 12 countries, with 13,309 deaconesses, and an annual income of 11,000,000 marks ($2,200,000).

—A correspondent from St. Petersburg writes to the *Scotsman* that the circulation of the Bible is prosecuted with great favor in Russia. Rev. Dr. Nicholson has been twenty-seven years in that country engaged in this work. When he began his work in 1869, the circulation was 30,000 copies of the Scriptures, but last year the circulation was over half a million, and the third part of the Bible Society's operations are in Russia. No colporteur is allowed to preach, and the work is done quietly. The Russian government affords every facility to the Bible Society, and has given free passes on all its railways and steamers to the colporteurs, and carries all its books free of charge. All the private railway companies and steamers have acted on the same liberal terms.

—Things are lively at the Vatican. There is much going and coming. The pope is alert. Cardinals and bishops and other potentates have frequent conferences. Something unusual is on hand. It is not difficult to guess that the surrender of Cuba and Porto Rico by the Spanish government is making the stir. These islands are intensely Romish. Intolerance, like unto that of the dark ages, prevails. No Protestant church has ever been allowed. Now all will be changed. Religious liberty follows the American flag. The pope knows that. So do his emissaries. — *Epworth Herald.*

—In Spain are found 56 evangelical pastors, 35 evangelists, and 16 helpers. There are 116 Protestant schools, with 61 male and 78 female teachers, who instruct 2,500 boys and 2,100 girls. There are 80 Sunday-schools with 3,250 scholars. The Protestants publish 6 journals.

ASIA.

Islam.—Prof. S. I. Curtiss writes thus to the *Independent* of mission work in Syria and Palestine: "The development of self-supporting churches has been rendered impossible thus far by the feeling of dependence natural to the people, and fostered by non-evangelical Christian sects. The American Presbyterians, with Beirut as a center, report 2,300 church members, only 1 self-supporting church, and that is now seeking aid in America. Self-

support must come from the development of a consecrated, gifted, native ministry, directly responsible to the churches and supported by them. Their seemingly necessary subservience to the board, through the missionaries as its employees, does not command or delelop the best gifts in the Syrian ministry. This is not written as a criticism, for conditions are not easily changed, but rather as a statement of that which seems to be a fact. The Church of England, whose bishop resides in Jerusalem, has about 1,000 members. Besides, there are the Irish Presbyterian Church, with headquarters at Damascus, with 160 members; the Free Church of Scotland, 54 members; the Friends, 36 members, and the Lutherans in Beirut, 150 members, making a total of 4,700 native Protestant church members in Syria and Palestine."

—A missionary in Persia reports that a converted Moslem woman who was beaten and cruelly persecuted seemed so happy that another came to the mission to ask that happiness given her which her country woman had obtained. She became a convert, and was persecuted severely in her turn, being even bastinadoed for repeating the Lord's Prayer. She was askt if she were happier when she was a Mohammedan and well thought of, or now suffering so greatly for Christ, and made this reply: "I never knew the meaning of the word happiness till I became a Christian."

—Dr. George W. Holmes of the Presbyterian mission at Hamadan, Persia, on his recent visit to Teheran, was received by the shah with unusual honor. He was again urged to enter the shah's service as his physician, which offer was declined. He was made the recipient of a second decoration of the highest order of the "Lion and the Sun." Recently when there were serious disturbances in Hamadan between different sects of the Moslems, the shah telegraphed to inquire after the safety of the American missionaries. — *Benjamin Labaree.*

India.—Mr. Eugene Stock kindly calls attention to an error in the June REVIEW (p. 477), which is so great as to be almost self-evident. It is not "the Church of England" which has 90,000 Christians in India, ministered to by 80 native clergymen, for the C. M. S. alone has no less than 130,864 of the one, and 143 of the other.

—A Hindu, who lived a long distance from any missionary, and who had never been inside a Christian church, was led to believe in Christ by reading the Gospels. Finding a command to eat and drink in memory of our Lord's death, and knowing nothing of Church order and ritual, he was accustomed each day to take a little rice, saying, "This I do in remembrance of Christ;" then, drinking a little water, he would say, "I drink this because Christ died for me." Thus in his solitude this disciple was taught of the spirit, and his inner life was nourished without the help that comes from "the communion of saints."

—Dr. McGilvary reports to the Presbyterian Board as follows: "The head priest of Muang Pa temple, fifteen miles south of Chieng Mai, purchast and paid for one Friday morning a bound volume of Scriptures in Laos. By my return on Monday he had read the whole Gospel by Matthew. On my visit last month to a second temple over which he presides he had finished Luke, John, the Acts, and Psalms. He presides over his Buddhist temples, teaches his pupils, but reads his Christian

Bible. He devoted two afternoons, and till late at night, on both my visits, listening to the Word read and expounded, or himself reading to me, as I made running comments."

—February 16th, in Rangoon, special services were held to mark the 60th anniversary of the arrival in Burma of Rev. Durlin L. Brayton and Mrs. Elizabeth Lincoln Stevens, missionaries of the American Baptist Missionary Union. The occasion brought together a large concourse of Burmese and other native Christians, with many missionaries and other friends. Both these missionaries are past four score years, but long as has been their term of service in the foreign field, it has been exceeded in one instance—that of Mrs. Cephas Bennett, who died in September, 1891, sixty-one and two-third years from the time of her arrival in Burma.

—The Rev. E. D. Martin, of Lahore, writes of great excitement among the Mohammedans in Ferozepore. A girl in a prominent family, once a pupil of Mrs. Forman, having received successful treatment in Miss Newton's hospital, went home to her friends. But she recently returned to the hospital, declaring that she was determined to be a Christian. She is of age, and her people were allowed to see her. Every inducement was used to persuade her to go back with them, but she was firm in her decision. The excitement was intense, and Dr. Newton's life has really been in danger. The deputy commissioner at Ferozepore declared before the excited crowd that he was neither a Christian nor a Mussulman, but would see that justice was done.—*Church at Home and Abroad.*

—Forman Christian College at Lahore, which has been in existence for nearly 12 years, was establisht to bring the Gospel to bear on the most influential class of the community, not easily reacht in any other way, and as a direct agency for the conversion of souls. Special emphasis is placed upon instruction in the Bible, so that a student taking the entire course comes to have at least a fair knowledge of the Scriptures. The roll for the year numbered 252, of whom 127 were Hindus, 77 Mohammedans, 31 Christians, 15 Sikhs and 2 unclassified. Some of the Christian students have done good work in conducting an evening service in the Forman Memorial Chapel in the city, and quite a number are also active in Y. M. C. A. work. Financially the college has been a success, tuition fees and the government grant not only meeting all expenses save the missionaries' salaries, but yielding a surplus of Rs. 7,000 to be credited to the board.

—The *Indian Witness* gives these observations on the phenomena of conversion as they frequently appear: "Missionaries everywhere in India, old and young, are greatly perplext by the almost total absence of deep spiritual concern about their souls on the part of thoughtful inquirers. Rarely is there met anything like the pungent conviction of sin which is so often witnest in Christian lands. There is in many cases a tremendous struggle involved in becoming a Christian, but the struggle is not always to be identified with genuine soul-anxiety. We all have seen intelligent Hindus and Mohammedans come into the Christian fold, and become true and faithful disciples of the Lord Jesus Christ, with so little of apparent spiritual struggle and godly sorrow as to awaken doubt regarding the reality of their conversion. It seems to cost them no more real heart struggle than

would be involved in one's change of a boarding-house. Probably we should not be too greatly concerned about this. So long as these disciples bear the genuine fruit of holy living and manifest the true spirit of Christ, it is not for us to doubt the reality of the work of the Holy Spirit in their hearts, even though the phenomena incidental to their conversion may have varied widely from the standard we set up."

—The Chamba mission of the establisht church of Scotland, has lately been the recipient of a very munificent gift at the hands of His Highness the Raja of Chamba. One of the missionaries writes to the *Record:* "Few missions have been treated with such uniform consideration and kindness as have always been shown to us in Chamba. It may be known to some that the beautiful and very valuable site on which our mission buildings stand, was a free gift from the Chamba State to the Rev. W. Ferguson, now of Cyprus, the founder of this mission, and through all the years that have come and gone since then, the agents have experienced nothing but the greatest kindness." It is to be remembered that Chamba is a native (feudatory) state, and its raja is a Hindu."

China.—Bishop Graves writes to the *Spirit of Missions:* "We are passing through great and important changes here in Wuchang, and the old examination system is doomed. Now the department examination is on and the head examiner is admitting anybody and everybody who has any foreign education, irrespective of the subject. In other places it is the same. At Kiukiang two men got their degree on one month's study of chemistry at the mission school. They did not know much, but then their examiners knew nothing at all, and so considered it safer to pass them. The best story of all comes from Hangchow, where a man actually got his degree by writing out the Ten Commandments and commenting on them! They were represented as 'the great code of laws of the Western nations.'"

—Among recent events is the organization in China, of a national society to withstand the opium curse, with the following officers: *Pres.*, Rev. H. C. DuBose, Suchow; *Vice-Pres.*, Rev. H. H. Lowry, Peking, Rev. Griffith John, Hankow, Rev. B. C. Henry, Canton, A. W. Douthwaite, Chefoo, Prof. G. S. Miner, Foochow, Rev. W. M. Upcraft, Szchuen; *Secr.*, Rev. J. N. Hayes, Suchow; *Treas.*, Rev. G. L. Mason, Huchow; *Ex. Com.*, Rev. Messrs. H. C. DuBose, J. N. Hayes, G. L. Mason; Y. K. Yen, Shanghai; T. A. Hearn, Suchow. The League works both in English and Chinese. Two Chinese gentlemen have lately given $100 to the printing fund.

—A missionary of the China Inland Mission writes of converts as follows: "Their love and devotion to Christ, their self-sacrifice and intense earnestness in seeking the welfare of their fellow-men, quite equals and in many ways surpasses anything I have seen among the Christians at home. The nearest convert lives at a distance 13 English miles, while all have been coming from 13 to 27 miles regularly for about three years in every kind of weather, with danger to life at times in crossing the swollen rivers during the rainy season. They contribute to the Lord's house on the average 5 cents per member weekly, and as an artisan's wages is only about 8 cents per day, many of the farm laborers only receive 3 cents and their food, the amount is considerable."

—The Methodists give this good report from their 5 missions, both full members and probationers being included:

Fu-Chow	7,756
Hinghua	5,123
North China	5,541
Central China	1,937
West China	187
Total	20,544

—One of the missionaries of the Christian Alliance gives the following account of the sufferings of girls: "A week ago a terrible thing occurred in Uan-chi. A woman cut pieces of flesh off the body of her little seven-year-old daughter-in-law, put something through the back of her neck and drowned her in the water-kang (a large earthen vessel). Her husband was arrested because he allowed his wife to do this without interfering. After he was in jail his wife sent her little eight-year-old son to buy opium and take it to the father, who ate it and died. Then the woman was arrested, and she will be treated in just the same way that she treated the girl."

—The report of the Basel Society says: "None of our fields of labor show such important progress and such a remarkable improvement in the whole situation: 486 baptisms, and more than 600 candidates for baptism, speak of a success never known before in our missions, and show that the movement which began a few years ago is keeping up and growing. A new era is beginning for China."

—Says Rev. J. F. Smith: "One of the most successful missions in China to-day is that of the English Baptists, in the province of Shantung. This mission is endeavoring to follow New Testament precedents, and the method adopted is largely on the same line as that of Dr. Nevius. They do not commence by building chapels for their converts and fitting them up with benches, tables, and chairs; they rather endeavor to teach them to do as our forefathers did, meet for worship in their own houses. I have seen a glorious meeting in a mud room ten feet square. After the converts increase and one small room becomes too small, they get one a little larger, still within their means. When they increase still more the Lord puts it into their heart to build a small place of worship for themselves, and they love it, and take care of it, and keep it up because it is their own. Moreover, the converts are expected to pay the salaries of the native agents who minister to them. But this mission goes one step farther. Excepting in very special circumstances, they absolutely refuse to feed, clothe, and educate the children of their converts free of charge, no matter how much the parents may wish to be relieved of their responsibility in this regard."

AFRICA.

—Rounding the Cape of Good Hope, the latest maps show quite a network of railroads in British South Africa. The longest and most important of these is what is already ambitiously spoken of as the "Cape and Cairo" road, which the English hope, as the name indicates, to eventually extend from the Cape of Good Hope at one end of the continent to Cairo at the other end. The trains are already running nearly 1,300 miles northward, as far as Buluwayo, lately Lobengula's capital. It is expected that this line will connect, by means of steamers on Lakes Nyassa and Tanganyika, with Lake Victoria Nyanza in Uganda; and the English are pushing their Egyptian railway up the Nile in the hope of eventually reaching Uganda. This Nile railway already extends more

than 1,000 miles up the river to Berber, near the junction of the Blue and White Nile.—*The Missionary.*

—There are said to be as many as 15,000,000 of the Hausas, and they have several great cities in which an active trade is carried on. Hitherto it has been difficult to gain access to the country, but now the battle of Bida has opened it up, and the Church Missionary Society has already entered it with the Gospel. The Hausas are described as excelling in physique and intellect, and as having a literature of their own. They are under British protection, and have made by far the best soldiers employed in African wars.

—The Swedish Missionary Union has on the Kongo 6 stations, with 20 out-stations, about 30 European missionaries, 44 native evangelists, 43 schools with 1,083 children. During last year 261 converts were baptized. Translations have been made of the Gospel of John and the Acts, and editions of 7,000 each printed, also 5,000 copies of a hymn-book with 312 hymns. Of the monthly paper, *Mansamu Mayinge*, 800 copies are issued every month.

—A Belgian missionary upon the upper Kongo says that on a market day it is customary to take prisoners of war up and down, with marks on their naked bodies, showing the parts the purchasers have selected as soon as the bodies are cut up. The object is to attract purchasers, and when the best parts are sold, the prisoner is killed. One case is mentioned in which no purchaser could be found for the man's head, and the buyers of the arms and legs became impatient, and these were accordingly cut off, and the vender proceeded with his search for a purchaser of the head!

—Bishop Hine sends tidings of the ordination to the priesthood, of Yohanna Abdallah, which took place at Likoma after 3 quiet days for devotion and prayer. Yohanna has been doing good work at Unangu and is the first native of Nyassaland to be ordained priest in connection with the Universities' Mission.

—The most striking feature in our missionary tidings this month is the marvelous manifestation of the grace of God in Livingstonia. The whole Church will join in Dr. Laws' exclamation of wonder and praise. To think that the very place where *only twenty years ago* he was threatened with death by the savage Angoni warriors, among whom he was the first to venture, should already be the scene of a pentecostal communion gathering! After all, there are no triumphs to be compared to these of Christian missions.—*Free Church Monthly.*

—Intelligence comes that the Uganda railroad has been opened for traffic as far inland as Tsavo, 29 miles beyond Voi, while the "rail-head," June 10, had reacht a total distance of 180 miles from Mombasa. Trains leave Kilindini, on Mombassa Island, three times a week, returning on the alternate days. The distance to Vio, 100 miles from Mombassa, is covered in 8 hours and 20 minutes. The track is expected to reach Kikuyu by Christmas.

ISLANDS OF THE SEA.

—The Presbyterian Church of New South Wales has ordained 3 Chinamen to the office of the eldership. This fact, to a good many people, says *The Southern Cross*, will seem shocking, for the public temper toward Chinamen in Australia is a queer combination of contempt and of cruelty. Larrikins pelt the Chinese, the custom houses of all the colonies levy poll

taxes on them, the law loses nearly all its equity in dealing with them.

—New Caledonia, an island that the saintly John Williams was anxious to evangelize, has in these later days come under the power of the Gospel through the devotion of native Christians from the 2 neighboring islands of Lifu and Uvea. The first teachers who were landed on the island soon after Williams was martyred, were expelled, and the people seemed to be resolutely opposed to mission work. When the French took possession, Protestantism was denied admission. But in 1884 a Uvean student, named Matthiu, went across of his own accord and commenced teaching and preaching Jesus, when once he had mastered the language. He is an entirely independent worker. There are now 16 villages in which he has worship regularly conducted. Other Christians from Uvea and Lifu have followed his example, by going to other places along the same coast, and their humble requirements have been voluntarily provided by their friends. Thus obscure native Christians have so far done work which was beyond the reach of the white man. They have not excited jealousy or hostility on the part of the French, but have been screened from persecution by the French minister of native affairs.

—From the fact that their convict colony of New Caledonia is only 200 miles distant, the French covet the New Hebrides, and have been restrained from seizing the group only by a convention which equally keeps Great Britain from taking formal possession. The position has long been intolerable, and it could not last if the colonies of Australia united to put pressure on the Colonial Office. As the powers of North America and Europe map out the Pacific coasts and islands anew, as new coaling stations are formed, and fortresses like that planned already at Honolulu are built, and as new lines of swift steamers make the Pacific a lake of the English-speaking peoples, Federal Australia must obtain possession of the New Hebrides—and much more.—*The Scotsman.*

— Education in New Guinea is necessarily of such an elementary character that no one is likely to expect this term to apply chiefly to the work we do in our schools. Mr. Thompson recently askt my best mathematician what balance a man would have to draw in wages if he undertook to do a job for 15s., and 7s. was paid him on account to begin with. The answer came, slowly, painfully, and, to my surprise, correctly. But my best mathematician was at his wits' end to get at it. In this part of New Guinea we only count up to five, and we close a hand to impress this figure on our minds; then we count five again, and clasp our hands for ten; another five, and we take hold of a foot for fifteen. The remaining five toes of the other foot conveniently brings us to twenty, and we say for this numeral, "One man dead," or I suppose it means, "One man finisht." To proceed beyond this is to run into a paragraph. For thirty-seven we have to say, "Tau esega ie mate saudoudoi labui," which is an unscientific and roundabout way of saying, "20+10+5+2." By dint of much patience on our part, and a good deal of perseverance on the part of our pupils, nearly every one can repeat the multiplication table in English. But while they could tell you without hesitation that eight times eight was sixty-four, they have no idea of using such knowledge for practical purposes, and would invariably bring their fingers and toes into requisition to arrive at this result.—*Chronicle.*

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